THE BEST HYMNS
OF AMERICA
for
SUNDAY-SCHOOL SINGING

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The Best Hymns of America

for

Sunday School Singing

(NON-SECTARIAN)

Arranged in two-part form

for

Children's Voices

Compiled under the direction of

Anne Faulkner Oberndorfer

Harmonized by

Mortimer Wilson

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PREFACE

In preparing this hymnal it has been the aim to rediscover our oldest and best hymns. There is a distinct type of music which may rightly be termed "religious." This need not be a droning chanting of the psalms; it may be a worship filled with fervor and enthusiasm which is almost martial in character, but it must always be dignified, sincere and truthful in order to be religious. It must also fit the spirit as well as the words and be so simple that every child can understand it. There are hundreds of such hymns in use in the Christian Churches of America. Many of these are sung by all denominations. Trivial, sentimental and unmusical songs often masquerade as hymns, and it is highly important that those in authority in our places of worship give serious thought to the type of music being used, especially in the Sunday Schools.

Ever since the beginning of Christianity music has held a prominent place in the service. The first Christians chanted their psalms almost in whispers at their meetings in the catacombs; yet they realized the power of music, as is evidenced by the wall decorations of those subterranean chambers and also by the various legends pertaining to the conversion of St. Cecilia. St. Ambrose, in the fourth century, made a famous collection of the chants used in his time. The influence of these was felt in all the missionary activities of the early Church fathers. When there came need for a reform and a regular order of worship then the Gregorian chant took the place of the Ambrosian as the accustomed plan for religious service. Occasionally, even then, the love for popular expression found its way into the ritual. For over two centuries an old song from "Robin and Marion," by a troubadour named Adam de la Halle, was used in the service of the Church. The Council of Trent, late in the 16th century, abolished such use and declared that in all places of worship a type of music must be used which was at the same time religious and popular.

All through the days of the Crusades and the battles of medieval times hymns were an active force in the building of nations. One of the most important forces of the Reformation was the use which Martin Luther made of music and congregational singing. During the days of religious enthusiasm which gave birth to new sects and denominations, the consideration of hymns became more and more important. Each denomination then adopted hymns especially suited to its own particular form of worship. Different tunes were sung to the same verses at times, and it became necessary to identify them; therefore the tunes, as well as the words, were given names. Also then, as now, the same tunes were sung to different verses.

The Pilgrims brought their simple chanting of the psalms with them to this land. The first book printed in New England was "The Bay State Psalm Book," which was a collection of these hymn-tunes, published in 1640. It was not long after this before the need for a greater expansion in religious music came to be recognized. Many hymns were brought into America by the Lutherans, Moravians, and the Dutch Reformed Churches. Soon there were many Americans also writing hymns. In the 17th and 18th centuries American editions were printed in this country. The best hymns of England, "Tate and Bradford's Hymnal," "Watt's Psalms and Hymns," and the English Church's "Collection of Hymns Ancient and Modern" all appeared here. Many collections of hymns written by Americans also became prominent. Since the beginning of the 19th century the greatest and best hymns of the world have been written by English and American churchmen.

"THE BEST HYMNS OF AMERICA" has been prepared with a special notation in order that the hymns may be more readily sung by the two treble voices of children, with accompaniment of organ or piano. The smaller notes of the lower voices have often been sustained in order to avoid the unreligious effect of continued tonal repetition on the instrument when only the treble singing voices are used. With a mixed choir it will be necessary only for the tenors and basses to follow the voice-leadings thus given, while supplying the repetitions of tones to suit the measure of words as outlined by the treble voices. The tunes adhere carefully to the most widely used versions, although the harmonizations often differ slightly from the originals. This has been necessary that a more desirable combination may result when the hymns are sung by sopranos and altos only. Again other familiar harmonizations have been changed to avoid their obvious banality which, in their four-part settings, possessed no potency for development of good taste in hymnology. It is necessary, of course, for the accompanist to play the entire score. Those notes for the tenor, with stems pointing upward, often require to be played by the right hand together with the two upper voices.

The undersigned desires to thank all those who have in any way offered helpful criticism or thoughtful suggestion in the making of the book.

In conclusion we wish to express the hope that the spirit in which we have endeavored to supply a useful book may be not only the means of bringing about a greater love for good hymns, but also that it may in some degree promote a greater glory for God and the good of his Church.

ANNE FAULKNER (Mrs. Marx E.) OBERNDORFER

Chicago,
September, 1923

THE BEST HYMNS OF AMERICA

FOR

SUNDAY SCHOOL SINGING

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1 ABIDE WITH ME

"Eventide"

HENRY F. LYTE — WILLIAM HENRY MONK

The author of the verses of this beautiful hymn was an English clergyman, Henry Frances Lyte (1793-1847). Because of ill health he was obliged to leave his parish in Devonshire and go to southern France, where he passed away. On the afternoon of his farewell service to his parish he wrote these lovely verses. The tune called *Eventide*, usually the one to which these verses are sung, was composed by William Henry Monk (1823-1899) an English organist and composer of sacred music.

Period: Middle 19th century. *Page 1*

2 ALL GLORY, LAUD AND HONOR

"St. Theodulph"

ST. THEODULPH — MELCHIOR TESCHNER

Tr. JOHN MASON NEALE

This is a very old hymn and dates from 821. It is said that St. Theodulph of Orleans wrote the verses on a Palm Sunday of that year when he was imprisoned in the cloisters of Angers. The story tells that "Louis the Pious" passing by the cloister, heard St. Theodulph singing this hymn and ordered that he be set free and return to his see at once. Since that day this hymn has always been sung as a Palm Sunday processional. This translation was made in 1854 by Rev. John Mason Neale (1818-1866), the prominent English divine. Melchior Teschner, a German musician of the early 17th century wrote the present musical version.

Period: Original hymn, 9th century. *Page 2*

3 ALL HAIL THE POWER OF JESUS' NAME

"Coronation"

EDWARD PERRONET — OLIVER HOLDEN

The author of this hymn, Edward Perronet (1726-1792), was a friend and co-worker of the great Wesley family, but later left the Methodists and established an independent Congregational church. He wrote many hymns, but none achieved the fame and popularity of *All Hail the Power of Jesus' Name*, which was written in 1779. The tune was the work of Oliver Holden (1765-1844), the famous Boston composer and choral director. It first appeared in 1793.

Period: Late 18th century. *Page 3*

4 A MIGHTY FORTRESS IS OUR GOD

"Martin Luther"

MARTIN LUTHER — MARTIN LUTHER

This old hymn by Martin Luther has been called the "Marseillaise of the Reformation." It is one of the earliest hymns of the Reformed Protestant church, and was written in 1521. The generally believed story is that Martin Luther wrote *Ein' feste Burg* (A Mighty Fortress is our God) while a prisoner in the Wartburg Castle of Thuringia. It became the battle cry of the reformation, and was sung by the entire army of Gustavus Adolphus before the battle of Leipzig in 1631.

Period: First part of 16th century. *Page 4*

5 ANCIENT OF DAYS

"*Albany*"

WILLIAM C. DOANE — J. ALBERT JEFFERY

The words of this beautiful hymn, which is frequently used as a processional in the Episcopalian church, were written in 1886 by Bishop William C. Doane (1832-1913). There are several settings of this hymn, the best known being that made by J. Albert Jeffery, 1851, a well-known hymn writer and church organist.

Period: Late 19th century. *Page 5*

6 ANGEL VOICES EVER SINGING

"*Angel Voices*"

FRANCIS POTT — ARTHUR SULLIVAN

The author of these lovely verses, Francis Pott (1832-1890) was an English clergyman, who became an authority on Latin Hymnology and who translated many of the old Latin hymns for use in the English church. *Angel voices ever singing* is one of his original hymns. It was written in 1861. Ten years later the musical setting was made by Sir Arthur Sullivan (1842-1900) the great English composer.

Period: Middle 19th century. *Page 6*

7 BLEST BE THE TIE THAT BINDS

"*Dennis*"

JOHN FAWCETT — JOHANN GEORGE NAGELI

This hymn has a most interesting history. It is said the verses were written in 1772 to commemorate a touching event which took place in the life of the author. The Rev. John Fawcett (1740-1817), was the pastor of a small church in Wainsgate, England. Being called to a large city parish in London he preached his farewell sermon and was about to leave his home, when the tears of his parishioners so moved his heart, that he decided to remain with them. This song was written immediately following this incident. The music was by an old German composer, Johann (Hans) George Nageli (1768-1836).

Period: Late 18th century. *Page 7*

8 COME, THOU ALMIGHTY KING

"*Moscow*"

ANON. — FELICI GIARDINI

We do not know the author of the verses of this old hymn which first appeared in 1757. The composer of the music was Felici Giardini (1716-1796), who wrote this air in 1769. He was a well-known Italian opera conductor of the 18th century, and wrote much excellent music, but his fame rests chiefly upon this one hymn tune, which is sung all over the world.

Period: Middle 18th century. *Page 8*

9 COME, YE DISCONSOLATE

"*Consolation*"

THOMAS MOORE — WEBBE-HASTINGS

Thomas Moore (1779-1852) was an Irish poet who was greatly interested in the folk music of his native land. He wrote many poetic verses to be sung to the old Irish melodies. In 1816 he published a series of sacred songs of which *Come, ye Disconsolate* is still in common usage. This hymn was sung to a tune by Samuel Webbe (1740-1816) which was composed

in 1792. The hymn appeared in 1831 in an American Hymn Collection published by Thomas Hastings and Lowell Mason. The arrangement we sing today is one made by Hastings of the old air originally written by Webbe.

Period: Hymn, late 18th; words, early 19th century. *Page 9*

10 FAIREST LORD JESUS

"Crusaders Hymn"

GERMAN — TRADITIONAL, Arr. by R. S. WILLIS

This is a very old hymn and many authorities say that it was a song of the early Crusaders. The tune in its present version is an adaptation by Willis of an old air known as *Munster* because in that form it has been sung for many generations in the Cathedral of the old German town Munster. It was written down in 1677. Richard Storrs Willis (1819-1900), was an American composer who was a recognized authority on early church music.

Period: Original hymn unknown; the tune, *Munster*, dates from 1677. *Page 10*

11 First tune FAITH OF OUR FATHERS

"St. Catherine" (First tune)

FREDERICK WILLIAM FABER — H. F. HEMY

12 Second tune

"Fidelis ad mortem" (Second tune) — HENRY G. GANSS

The author of these verses, Frederick William Faber (1814-1863), was an ordained priest of the Catholic church. He wrote many exquisite hymns but none so popular as *Faith of Our Fathers* which is sung by all denominations in the Protestant churches as well as in the Catholic church. There are several settings now in use. The first was written by H. F. Hemy, and is known as *St. Catherine*, the second setting is called *Fidelis ad mortem* and was written by Henry G. Ganss (1855-1913) an American, who was also an ordained priest.

Period: Late 19th century. *Pages 11, 12*

13 FLING OUT THE BANNER

"Waltham"

GEORGE W. DOANE — J. BAPTISTE CALKIN

This missionary hymn was written in 1848 by Bishop George Washington Doane (1799-1859), a remarkable American divine who left us many beautiful hymns. The music dates from 1872 and was written by John Baptiste Calkin (1827-1905), a pianist and organist of London, who was the composer of many of our best hymn tunes.

Period: Middle 19th century. *Page 14*

14 FROM ALL THAT DWELL, BELOW THE SKIES

"Old Hundredth"

WILLIAM KETHE — LOUIS BOURGEOIS

This hymn which is commonly called *Old Hundredth* is also called *The Doxology*. It is a very old hymn. The words were written in 1561 by William Kethe (?-1594), a Scotch English church reformer. The music was composed by Louis Bourgeois (1500-1561), a French Calvinist, who lived in Geneva and wrote many Protestant hymn tunes. This is one of the hymns which the Puritans brought to America.

Period: Middle 16th century. *Page 15*

15 HARK, THE HERALD ANGELS SING

"Mendelssohn"

CHARLES WESLEY — FELIX MENDELSSOHN-BARTHOLDY

This is one of the most beautiful Christmas hymns ever written. The verses are by Charles Wesley, one of the founders of the Methodist Church. The original first line was "Hark how all the Welkin Rings," which was later changed to the line as we now sing it. The music was written in 1840 by the great German composer Felix Mendelssohn-Bartholdy (1809-1847).

Period: First half 19th century. *Page 16*

16 HE LEADETH ME

"Aughton"

JOSEPH H. GILMORE — WILLIAM BRADBURY

This is one of the favorite American hymns. The words were written in 1859 by Dr. Joseph Henry Gilmore (1834-?), a prominent Baptist minister and professor of theology, who greatly influenced the religious teachings of his church in America. The tune was written in 1864 by William Bradbury (1816-1868), a well-known early American musician and hymn writer.

Period: Middle 19th century. *Page 17*

17 HOLY, HOLY, HOLY

"Nicaea"

REGINALD HEBER — JOHN B. DYKES

Although this hymn was originally intended for Trinity Sunday, its use as an opening hymn, or a morning hymn, has become almost universal. The words were written in 1827 by Reginald Heber (1783-1826), who was a prominent English preacher and writer. He wrote many hymns, the best known being *Holy, Holy, Holy, From Greenland's Icy Mountains* and *The Son of God goes Forth to War*. The finest of Heber's hymns is the majestic anthem *Holy, Holy, Holy, Lord God Almighty*. The music for these wonderful verses was written in 1861 by John B. Dykes (1823-1876,) who was also the author of *Lead Kindly Light* and *Jerusalem the Golden*.

Period: First half 19th century. *Page 18*

18 HOW FIRM A FOUNDATION

"Adeste Fideles"

ANON. — J. READING

This hymn first appeared in 1751 in a collection made by J. F. Wade called "Cantus Diversi." It also was found in Ripon's "Selections," a hymn book which appeared in 1781. The authorship of the words is unknown. The air is the old Latin hymn of Christmas, *Adeste Fideles*.

Period: Words, middle 18th century; music, early 17th century. *Page 19*

19 IN THE CROSS OF CHRIST I GLORY

"Rathbun"

SIR JOHN BOWRING — ITHAMAR CONKEY

The author of this hymn was Sir John Bowring (1792-1872), an Englishman of affairs, who was a well-known poet and author. He wrote a number of beautiful hymns, the best known being *In the Cross of Christ I Glory*, which appeared in 1825. The air of this lovely hymn is by Ithamar Conkey (1815-1867), and dates from 1851.

Period: First half 19th century. *Page 20*

20 IT CAME UPON THE MIDNIGHT CLEAR

"Carol"

EDMUND HAMILTON SEARS — RICHARD S. WILLIS

This is one of the most beautiful Christmas hymns, and was the work of two Americans. The author of the verses, Edmund Hamilton Sears (1810-1876), was a native of Massachusetts. It was originally printed as a poem in the "Christian Register" in December 1849. The music is by Richard Storrs Willis (1819-1900), a Boston composer who wrote many beautiful church compositions.

Period: Middle 19th century. *Page 21*

21 JERUSALEM, THE GOLDEN

"Ewing"

BERNARD OF CLUNY — ALEXANDER EWING

The translation of this beautiful song was made by Rev. John Mason Neale (1818-1866), who was very famous as a literary man. He was an authority on Medieval hymnology, and many of the hymns were translations or adaptations of the poems of the early church fathers. Such a hymn is *Jerusalem, the Golden*, the original of which can be traced back to St. Bernard of Cluny, a pious monk of the 12th century. The air was composed by Alexander Ewing.

Period: Middle 19th century. *Page 22*

22 JESUS CHRIST IS RISEN TODAY

"Worgan"

LATIN XIV CENTURY — TRADITIONAL FROM "LYRA DAVIDICA"

The first known version of this Easter hymn is found in an old Latin collection published in 1708 which is called "Lyra Davidica." Many translations of the songs in this collection were made, the one in most general use being found in a hymnal published in 1698, with translations by Tate and Brady. This was slightly revised by Charles Wesley (1707-1788), who in this hymn also added another verse. The tune of this hymn is the old Latin one which first appeared in "Lyra Davidica." It is thought that this air belongs to a very early period of the Christian church.

Period: Unknown; probably 14th century. *Page 23*

23 JESUS, LOVER OF MY SOUL

"Martyn"

CHARLES WESLEY — SIMEON B. MARSH

One of the best known hymns written by the great hymn writer, Charles Wesley (1708-1788), is *Jesus, Lover of my Soul*. This has been termed the "hymn of the sinner." A very pretty story is told as to how the verses came to be written. It is said that one morning when Charles Wesley was sitting by his open window a small bird seeking refuge from a pursuing hawk, hid itself in the folds of Wesley's coat and that the incident inspired these verses. The music was written by Simeon B. Marsh in 1834.

Period: First half of 19th century. *Page 24*

24 JESUS, TENDER SHEPHERD

"Brocklesbury"

MRS. MARY DUNCAN — CHARLOTTE A. BARNARD

This beautiful little hymn is often called "The Child's Evening Hymn." The verses were written in 1839 by Mrs. Mary Duncan for her own little

children. The tune was written in 1868 by Charlotte A. Barnard (1830-1869), an English woman who, under the name of "Claribel" wrote many beautiful popular songs. This hymn has found its way into the hymnals of almost every denomination.

Period: Middle 19th century. *Page 25*

25 JOY TO THE WORLD

"Antioch"

ISAAC WATTS — GEORGE FREDERICK HANDEL

One of the most popular songs of every creed is *Joy to the World* which is one of the most beautiful of the hymns written by Rev. Isaac Watts (1674-1748), the great English divine. The hymn appeared in 1719 in a collection by Watts entitled "Psalms of David" but the air we sing today is one taken from the oratorio "The Messiah" by George Frederick Handel (1685-1759).

Period: Early 18th century. *Page 26*

26 JUST AS I AM

"Woodworth"

CHARLOTTE ELLIOTT — W. B. BRADBURY

The words of this beautiful hymn were written by Charlotte Elliott (1789-1871), an English woman who wrote many lovely hymns. Although an invalid, her love of music and poetry was so great, that she worked incessantly and her hymns number over 150. Many of them have won universal popularity and rank with the best hymns ever written. This song is from a collection called "The Invalid's Hymn Book," which was published in 1836. It has been translated into almost every language of the far East as well as European countries. The music is the old air *Woodworth*, which was written by William Bachelor Bradbury (1816-1868), one of the early American sacred song writers.

Period: Middle 19th century. *Page 27*

27 LEAD, KINDLY LIGHT

"Lux Benigna"

JOHN HENRY (CARDINAL) NEWMAN — JOHN B. DYKES

There is no more universally beloved hymn in the English language than *Lead, Kindly Light.* The verses were written by John Henry Newman (1801-1890), an English minister, who later became a Cardinal of the Roman Catholic Church. This hymn has an interesting history, as Newman wrote the words in 1833 on a sailing vessel in the straits of Bonaficio where he was becalmed for a week. The tune *Lux Benigna* was written in 1865 by Rev. John B. Dykes (1823-1876), a well-known English clergyman who was also a musician of note.

Period: First half of 19th century. *Page 28*

28 LOVE DIVINE, ALL LOVE EXCELLING

"Beecher"

CHARLES WESLEY — JOHN ZUNDEL

This is one of the most beautiful hymns by Charles Wesley (1707-1788), the greatest hymn writer of the famous Wesley family of England, who were the founders of the Methodist Episcopal Church. Charles Wesley wrote over 6500 hymns, many of them still in use in our churches today. This tune was written by John Zundel (1815-1882).

Period: Verses, middle 18th century; tune, middle 19th century. *Page 29*

29 MY FAITH LOOKS UP TO THEE

"Olivet"

RAY PALMER — LOWELL MASON

This beautiful song is one of the first hymns written by Rev. Ray Palmer (1808-1887), an American Congregational minister, who wrote many lovely verses. He wrote that he was greatly moved all the time he was writing down these verses and that he was in tears when he finished. A short time later he gave the poem to Lowell Mason (1792-1872), who made this musical setting which was published in 1831 in Mason's Hymnal "Spiritual Songs for Social Worship."

Period: Early 19th century. *Page 30*

30 NEARER, MY GOD, TO THEE

"Bethany"

SARAH F. ADAMS — LOWELL MASON

No hymn is more universally beloved than *Nearer, my God, to Thee.* The verses were written by Mrs. Sarah F. Adams, an Englishwoman (1805-1849), who was possessed of a fine literary sense and great religious enthusiasm. The music was an adaptation of an old English tune made by America's greatest early hymn writer, Lowell Mason of Boston (1792-1872), who was the first American to teach music in the public schools. The air is called *Bethany* because the poem describes Jacob's experiences at Bethel.

Period: Early 19th century. *Page 31*

31 NOW THE DAY IS OVER

"Merrial"

S. BARING-GOULD — J. BARNBY

This most beautiful song was written by the composer of *"Onward, Christian Soldiers,"* Sabine Baring-Gould (1834-?). The author was an English rector who wrote many lovely hymns. *Now the Day is Over* was written in 1865, the year after "Onward, Christian Soldiers." The music was the work by Sir Joseph Barnby (1838-1896), the great English composer. This hymn is the favorite of many of the greatest living musicians possibly because it is a truly artistic and musical expression of religious thought.

Period: Middle 19th century. *Page 32*

32 O COME, ALL YE FAITHFUL

"Adeste Fideles"

FREDERICK OAKELEY — JOHN READING

This beautiful old song of Christmas is known also by its Latin name *Adeste Fideles.* It is sung in all churches at the Christmas season and is sometimes called the "Portuguese Hymn." These words are the translation from the Latin made in 1841 by Canon Frederick Oakeley (1802-1880), an English clergyman who became a convert of the Roman Catholic Church. The air of the old hymn is very old and probably dates from the 17th century. Some say it was written by John Reading (*d.* 1692), an English minister. It first appeared in print in "Cantus Diversi" a collection of hymns made by J. F. Wade in 1751.

Period: Early 17th century. *Page 33*

33 O GOD, OUR HELP IN AGES PAST

"St. Anne"

ISAAC WATTS — WILLIAM CROFT

This beautiful hymn is based on the Nineteenth Psalm and was written by the Rev. Isaac Watts in 1719. The music was written by William Croft (1678-1727), a famous English chorus master and composer. This is considered the finest paraphrase of a psalm which has ever been made and it is sung universally by all denominations all over the world.

Period: Early 18th century. *Page 34*

34 O JESUS, THOU ART STANDING

"St. Hilda"

WILLIAM WALSHAM HOW — JUSTIN H. KNECHT

Bishop William Walsham How (1823-1897) was one of the most prominent men of the Church of England in the nineteenth century. He wrote many beautiful hymns, which through their simplicity and direct appeal have retained a universal popularity. The best known of Bishop How's hymns is *O Jesus, Thou Art Standing*, which was written in 1867. The setting is an old air by Justin Heinrich Knecht (1752-1817), a German organist well known at Beethoven's time.

Period: Verses, middle 19th century, tune, late 18th century. *Page 35*

35 O LITTLE TOWN OF BETHLEHEM

"Bethlehem"

PHILLIPS BROOKS — DAVID STEVENS

One of the loveliest of the Christmas hymns was written by two Americans. No more beautiful poem of the Christ-child was ever written than *O Little Town of Bethlehem*, by Bishop Phillips Brooks (1835-1898), the great head of the Episcopal Church of Boston. There have been several settings of this poem, but the one which is most popular was made by David Stevens.

Period: Last half 19th century. *Page 36*

36 O MOTHER DEAR, JERUSALEM

"F.P.B." — *"Materna"*

WILLIAM DICKSON — SAMUEL A. WARD

One of the oldest hymns of the church is *O Mother dear, Jerusalem*, which dates back to a manuscript in the British Museum bearing the initials "F. B. P." and the date 1583. We owe its present form as a hymn to William Dickson (1817-?), a Scotchman who was prominent in the Free Church of his native land. He wrote many hymns for both church and Sunday School use. The composer of the tune, which is known as *Materna*, was Samuel A. Ward, an American church organist, who wrote this music in 1882.

Period: Words, 16th century; music, late 19th century. *Page 37*

37 ONE SWEETLY SOLEMN THOUGHT

"Ambrose"

PHOEBE CARY — ROBERT STEELE AMBROSE

Phoebe Cary and her sister Alice were two interesting women of the early nineteenth century, who were the authors of many beautiful poems that have been set as hymns. Although born in Cincinnati, the sisters spent almost all their lives in the city of New York. Phoebe Cary (1824-1871) wrote *One Sweetly Solemn Thought* on a Sunday morning "after my return from church, I wrote this poem in my little back third story bed-

room." The verses were set to music in 1876 by Robert Steele Ambrose (1824-1908), an American musician. The hymn has become universally popular in England as well as America.

Period: Late 19th century. *Page 39*

38 ONWARD, CHRISTIAN SOLDIERS

"St. Gertrude"

S. Baring-Gould — Arthur Sullivan

One of the greatest hymns ever written is *Onward, Christian Soldiers*, which is sung by nearly all races and creeds. It is used as a Processional in Episcopal churches and is one of the best marching songs ever written. The words were written by Rev. Sabine Baring Gould, the famous English divine; the music by Sir Arthur Sullivan (1842-1900), the great English composer.

Period: Middle 19th century. *Page 40*

39 First tune — O PARADISE

"Paradise"

40 Second tune

F. W. Faber — *First tune,* J. Barnby; *second tune,* R. A. Turton

The author of this hymn, Rev. F. W. Faber, was a priest in the Roman Catholic Church. Feeling that his people did not have the right hymns to sing, Father Faber wrote several books of hymns, many of which are still in use. There have been several musical settings of "O Paradise," but the one by J. Barnby (1838-1896) is considered the best. The second tune which is also called *Paradise* was written by Robert A. Turton, an organist of Exeter, England. This air is rapidly coming into favor in the Protestant as well as the Catholic churches of America.

Period: Middle 19th century. *Pages 41, 42*

41 O SACRED HEAD

"Passion"

H. W. Baker — H. L. Hassler

The original words of this exquisite song of the Passion of our Lord, were written by a pious monk St. Bernard of Clairvaux (1091-1153). The present verses are an adaptation made by Rev. Sir Henry W. Baker (1821-1877), an English priest who wrote many exquisite hymns. The music Baker used for his translation was the original old German Chorale by Hans Leo Hassler (1564-1612), which dates from 1601. Hassler was one of the earliest German church composers and lived in Nuremberg. Many of Hasslers' old chorales including the one known as the *Passion* were adapted for church use by Johann Sebastian Bach (1685-1750), the great German composer.

Period: It is hard to determine the period of this hymn, but we will classify it as the work of Hassler, and thus it belongs to the early 17th century.

Page 43

14 PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

"Old Hundredth"

Thomas Kerr — Louis Bourgeois

This hymn commonly called "The Doxology" is sung during every church service. The tune is the one known as *Old Hundredth*. These words were said to have been written by Bishop Thomas Kerr (1637-1710), the famous English protestant preacher of the 17th century.

Period: Words, 17th century; music, 16th century. *Page 15*

42 RIDE ON, RIDE ON IN MAJESTY

"St. Drostane"

HENRY HART MILMAN — JOHN B. DYKES

This beautiful hymn which was especially written for the services on Palm Sunday was the work of Dean Henry Hart Milman (1791-1868), who was one of the most interesting men of letters in England during the early nineteenth century. A great student of history, Biblical literature and theology, Dean Milman left many valuable works on these subjects. He also wrote a few beautiful verses which have been used as hymns, this Palm Sunday hymn being considered his best. The setting of this poem was made by John B. Dykes (1823-1876), the composer of "*Lead, Kindly Light*" and many other of our favorite hymns.

Period: Early 19th century. *Page 44*

43 ROCK OF AGES

"Toplady"

AUGUSTUS M. TOPLADY — THOMAS HASTINGS

Probably there is no better known hymn than *Rock of Ages*. It has an interesting history. The words were written by the Rev. Augustus M. Toplady, pastor of a small church near Bristol, England (1740-1778). One day this pastor was caught in a sudden thunder shower and sought refuge in the cleft of a large rock. During the storm the words of this hymn came to his mind and he wrote them down upon his return to his home. The music was written by an American, Thomas Hastings (1787-1872), who was well known in New York as a choir director and hymn writer. The only hymn by Hastings still in general use is this air called *Toplady*, to which these verses are now always sung. *Rock of Ages* is one of the most universally popular hymns of the Christian world.

Period: Late 18th century. *Page 45*

44 SAFELY THROUGH ANOTHER WEEK

"Sabbath"

JOHN NEWTON — LOWELL MASON

Rev. John Newton (1725-1807) was the author of many of the verses of our best known hymns. He was originally a rough sailor, notorious as an infidel and blasphemer who became converted and during his later years was a minister of renown in England. This hymn was written in 1774 and has been set to music by several different composers. The best known setting is that made by the American composer Lowell Mason (1792-1872).

Period: Verses, late 18th century; music, early 19th century. *Page 46*

45 SAVIOUR, AGAIN

"Benediction"

JOHN ELLERTON — EDWARD J. HOPKINS

One of the most beautiful hymns ever written is *Saviour, again to Thy Dear Name we Raise*. It has been much used as a parting hymn in both Great Britain and America. The author, John Ellerton (1826-?), was a prominent English minister and hymn writer who was possessed of a most poetic nature. The words date from 1866, the music being composed three years later by Edward John Hopkins (1818-1901), an English organist and church composer.

Period: Middle 19th century. *Page 47*

46 SAVIOUR, LIKE A SHEPHERD LEAD US

"Pleasant Pastures"

DOROTHY THRUPP — WILLIAM B. BRADBURY

This hymn, which was originally published anonymously, first appeared in 1836 in "Hymns for the Young," a book of verses supposedly written by Dorothy Thrupp (1779-1847), a talented poetess and the author of many hymns. The tune *Pleasant Pastures* was composed by William Batchelder Bradbury (1816-1868), one of America's best hymn writers.

Period: Middle 19th century. *Page 48*

47 SILENT NIGHT

"Holy Night"

JOSEPH MOHR — FRANZ GRUBER

No Christmas song has ever attained such great popularity as the old German hymn *Silent Night, Holy Night*. The words have been translated into many languages. The hymn was written in the little village of Oberndorf in Bavaria. Rev. Joseph Mohr, vicar of the church wrote the verses, and the music was composed by Franz Gruber, the village organist and choir master. This song has been sung in America quite as much as in Germany during the past century.

Period: Late 18th century. *Page 49*

48 SOFTLY NOW THE LIGHT OF DAY

"Seymour"

GEORGE W. DOANE — C. M. VON WEBER

This beautiful evening hymn was written by Bishop George Washington Doane (1799-1875), one of the most famous American divines of the early 19th century. The hymn was written as a setting to a lovely air by Carl Maria von Weber (1786-1826), the great German composer. It was published in 1824 in an edition of hymns by Doane called "Songs by the Way." This hymn has attained great popularity in England as well as in America.

Period: Early 19th century. *Page 50*

49 SUN OF MY SOUL

"Hursley"

JOHN KEBLE — PETER RITTER

Rev. John Keble (1792-1866) was a simple parish priest of the Church of England, but he wrote many beautiful and enduring hymns. The most universally popular hymn by Keble was *Sun of my Soul*, written in 1820. This was set to an old German hymn tune, which was originally composed by Peter Ritter (1763-1846), a German composer of church music.

Period: Tune, late 18th century; verses, early 19th century. *Page 51*

50 THE CHURCH'S ONE FOUNDATION

"Aurelia"

SAMUEL JOHN STONE — SAMUEL S. WESLEY

This hymn which is used universally by both Protestants and Catholics is founded on the ninth article of the Apostle's Creed. The author of the verses was the Rev. Samuel John Stone (1839-1900), an English clergyman who wrote many beautiful hymns. The musical setting was made in 1864 by Samuel S. Wesley (1810-1876), the son of the famous Samuel Wesley, the composer of many of our best hymns.

Period: Middle 19th century. *Page 52*

51 THE FIRST NOWELL

"The First Nowell"

TRADITIONAL — TRADITIONAL

No one knows who wrote either the words or music of this lovely old Christmas Carol *The First Nowell*. In French "Nöel" is the word meaning "Christmas" so "Noel" is also given to the carols or songs sung at Christmas time. The English spell the word "Nowell." This old carol belongs to a very early period and authorities do not know whether it originally came from England or France.

Period: Unknown. *Page 53*

52 THE KING OF LOVE MY SHEPHERD IS

"Dominus Regit me"

HENRY WILLIAM BAKER — JOHN B. DYKES

This beautiful arrangement of the twenty-third psalm as a hymn was made by Sir Henry Williams Baker (1821-1877), who was the author of many exquisite hymn verses and who devoted his entire life to the study of hymnology. The music is by John B. Dykes (1823-1876) who was the composer of some of the world's greatest hymns.

Period: Middle 19th century. *Page 54*

53 THE SON OF GOD GOES FORTH TO WAR

"All Saints"

REGINALD HEBER — HENRY STEPHEN CUTLER

One of the most stirring of the many songs written by Bishop Reginald Heber (1783-1826) is *The Son of God goes Forth to War*, which was written in 1812, but was not published until after the good bishop's death. The music by Henry Stephen Cutler (1824-1902) was written in 1872.

Period: Middle 19th century. *Page 55*

54 TEN THOUSAND TIMES TEN THOUSAND

"Alford"

HENRY ALFORD — JOHN B. DYKES

The author of this hymn was an Englishman, Rev. Henry Alford (1810-1871), who was Dean of Canterbury at the time of his death. He was famed for his literary work and wrote many hymns. The music was written by another English minister, Rev. John Bacchus Dykes (1823-1876), who was a well-known musician and composer.

Period: Middle 19th century. *Page 56*

55 THROUGH THE NIGHT OF DOUBT AND SORROW

"St. Asaph"

BERNARD S. INGEMAN; *tr.* SABINE BARING-GOULD — WILLIAM S. BAMBRIDGE

One of the most beautiful processionals of the Episcopal Hymnal is *Through the Night of Doubt and Sorrow*. The words of this hymn were written in 1825 by Bernard S. Ingeman (1789-1862), a Danish poet and professor of literature. Many of his hymns have been translated into English the best known being *Through the Night of Doubt and Sorrow*, which the Rev. Sabine Baring-Gould translated in 1867. There have been several musical settings of the poem; the one made in 1872 by William S. Bambridge (1842-?) being most generally used.

Period: 19th century. *Page 57*

56 WE THREE KINGS OF ORIENT ARE

"Three Kings of Orient"

JOHN HENRY HOPKINS, JR. JOHN HENRY HOPKINS, JR.

Both the words and the music of this lovely Christmas song which dates from 1857 are by Rev. John Henry Hopkins, Jr. (1820-1891). This song commemorates the beautiful old custom of middle Europe, where three boys are chosen each Christmas to act as the three wise men and to lead to the manger of the church all the children of the village.

Period: Middle 19th century. *Page 58*

57 WHEN I SURVEY THE WONDROUS CROSS

"Rockingham"

ISAAC WATTS EDWARD MILLER

One of the most famous hymn composers of England was Isaac Watts (1674-1748), whose fame as a preacher spread all over the world. One of the best known of Watt's hymns is *When I Survey the Wondrous Cross*, written as a Good Friday hymn in 1707. The music sung to this hymn dates from 1790, and was written by Edward Miller (1731-1807), an English organist and composer of many beautiful hymn-tunes.

Period: 18th century. *Page 59*

58 WHEN MORNING GILDS THE SKIES

"Laudes Domini"

Tr. EDWARD CASWALL JOSEPH BARNBY

This lovely morning hymn is said to have been originally written by an unknown German poet of the early 19th century. The translation of his verses was made in 1853 by Rev. Edward Caswall (1814-1878) an English priest of the Roman Catholic Church. The music was written in 1868 by Sir Joseph Barnby (1838-1896), the English composer who was the author of many of our best hymns.

Period: First half 19th century. *Page 60*

59 WHILE SHEPHERDS WATCHED

"Winchester Old"

NAHUM TATE T. ESTE, Whole Book of Psalmes

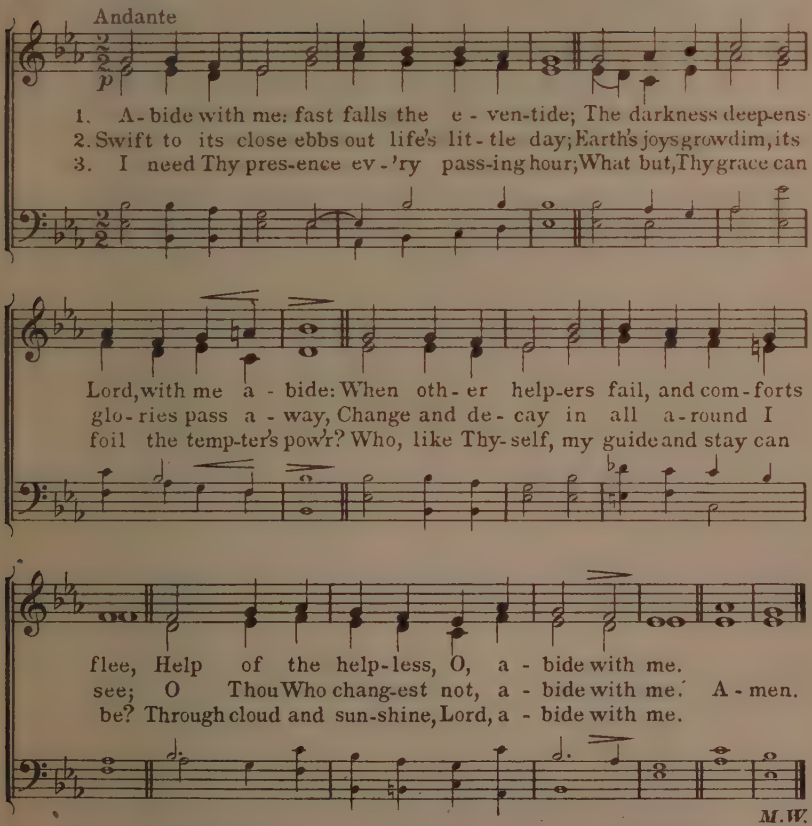
One of the oldest Christmas carol tunes in existence is the one to which we sing the verses *While Shepherds Watched their Flocks by Night*. This air dates back to Thomas Este (1550-1623), a London music printer whose "Whole Book of Psalmes" appeared in 1592. The words of the carol are by Nahum Tate, who issued a new version of this old Psalm Hymnal in 1702, and who wrote new verses for many of the old Airs.

Period: Tune, late 16th century; verses, early 18th century. *Page 61*

Abide with Me

"Eventide"

Henry F. Lyte, 1847 — William Monk, 1861


Andante
p
1. A - bide with me: fast falls the e - ven-tide; The darkness deep-ens
2. Swift to its close ebbs out life's lit - tle day; Earth's joys grow dim, its
3. I need Thy pres-ence ev - 'ry pass-ing hour; What but, Thy grace can
Lord, with me a - bide: When oth - er help-ers fail, and com - forts
glo - ries pass a - way, Change and de - cay in all a - round I
foil the temp-ter's pow'r? Who, like Thy-self, my guide and stay can
flee, Help of the help-less, O, a - bide with me.
see; O Thou Who chang-est not, a - bide with me. A - men.
be? Through cloud and sun-shine, Lord, a - bide with me.

M. W.

4. I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

5. Hold Thou Thy cross before my closing eyes:
Shine through the gloom, and point me to the skies:
Heav'n's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me.

J. F. & B. 5265–64

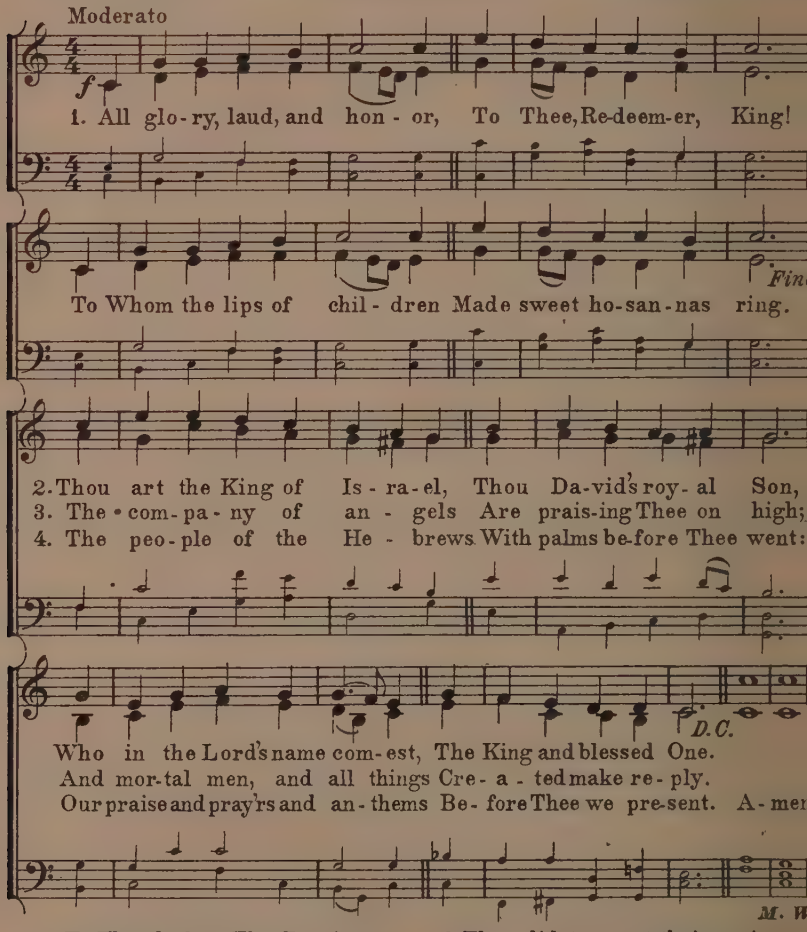
2

All Glory, Laud and Honor

St. Theodulph, 821
Tr. J. M. Neale, 1854

"St. Theodulph"

M. Teschner, c. 161


Moderato
f
1. All glo-ry, laud, and hon-or, To Thee, Re-deem-er, King!
To Whom the lips of chil-dren Made sweet ho-san-nas ring.
Fin
2. Thou art the King of Is-ra-el, Thou Da-vid's roy-al Son,
3. The com-pa-ny of an-gels Are prais-ing Thee on high;
4. The peo-ple of the He-brews With palms be-fore Thee went:
D.C.
Who in the Lord's name com-est, The King and blessed One.
And mor-tal men, and all things Cre-a-ted make re-ply.
Our praise and pray'rs and an-thems Be-fore Thee we pre-sent. A-men
M. W

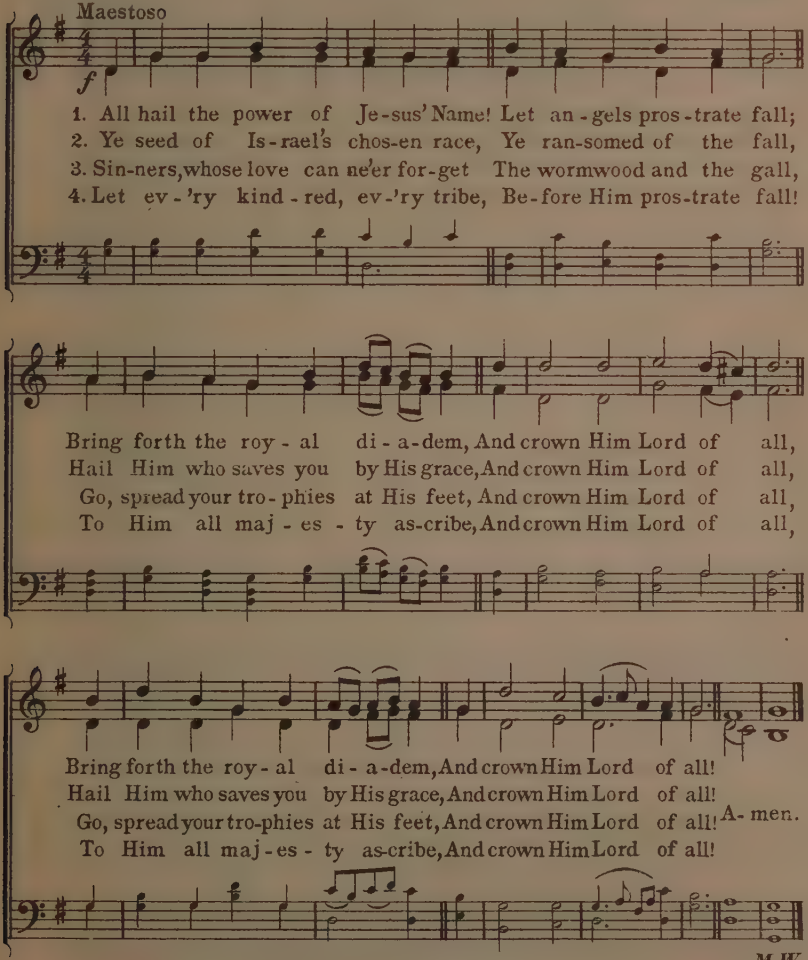
5. To Thee before Thy Passion
They sang their hymns of praise:
To Thee, now high exalted,
Our melody we raise.
All glory, etc.

6. Thou didst accept their praises;
Accept the pray'rs we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, etc.

All Hail the Power of Jesus' Name

"Coronation"

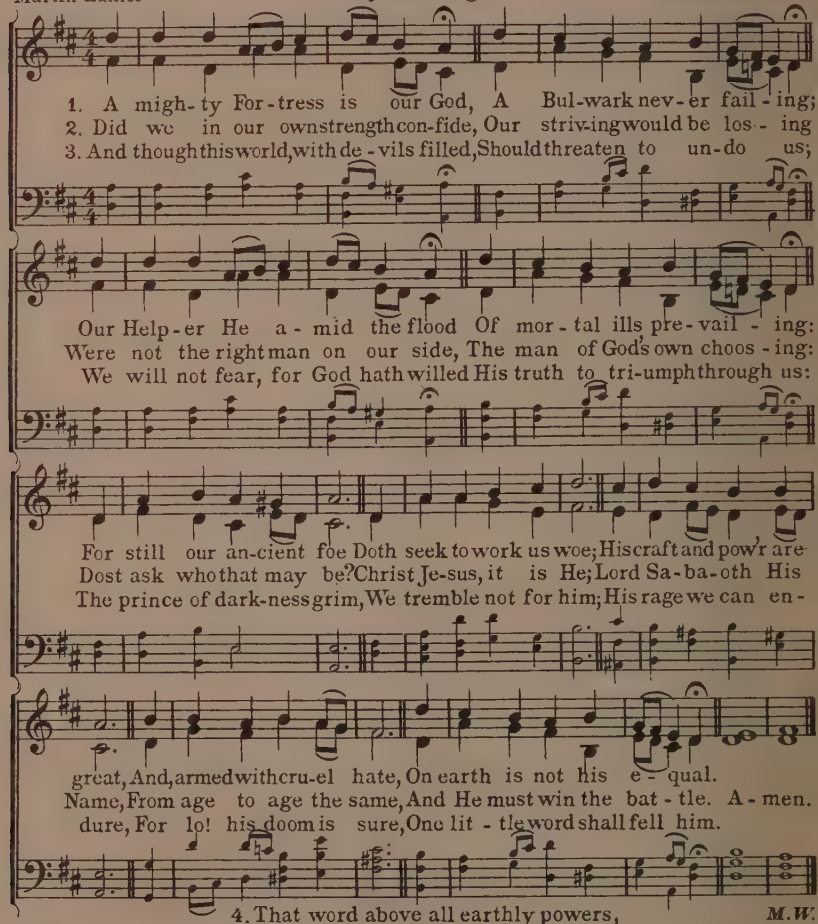
E. Perronet — O. Holden


Maestoso
f
1. All hail the power of Je-sus' Name! Let an-gels pros-trate fall;
2. Ye seed of Is-rael's chos-en race, Ye ran-somed of the fall,
3. Sin-ners, whose love can ne'er for-get The wormwood and the gall,
4. Let ev-'ry kind-red, ev-'ry tribe, Be-fore Him pros-trate fall!
Bring forth the roy-al di-a-dem, And crown Him Lord of all,
Hail Him who saves you by His grace, And crown Him Lord of all,
Go, spread your tro-phies at His feet, And crown Him Lord of all,
To Him all maj-es-ty as-cribe, And crown Him Lord of all,
Bring forth the roy-al di-a-dem, And crown Him Lord of all!
Hail Him who saves you by His grace, And crown Him Lord of all!
Go, spread your tro-phies at His feet, And crown Him Lord of all!
To Him all maj-es-ty as-cribe, And crown Him Lord of all!
A-men.

M.W.

A Mighty Fortress is Our God

Martin Luther — *"Ein' feste Burg"* — Martin Luther


1. A migh-ty For-tress is our God, A Bul-wark nev-er fail-ing;
2. Did we in our own strength con-fide, Our striv-ing would be los-ing
3. And though this world, with de-vils filled, Should threaten to un-do us;
Our Help-er He a-mid the flood Of mor-tal ills pre-vail-ing:
Were not the right man on our side, The man of God's own choos-ing:
We will not fear, for God hath willed His truth to tri-umph through us:
For still our an-cient foe Doth seek to work us woe; His craft and pow'r are
Dost ask who that may be? Christ Je-sus, it is He; Lord Sa-ba-oth His
The prince of dark-ness grim, We tremble not for him; His rage we can en-
great, And, armed with cru-el hate, On earth is not his e-qual.
Name, From age to age the same, And He must win the bat-tle. A-men.
dure, For lo! his doom is sure, One lit-tle word shall fell him.

4. That word above all earthly powers, *M.W.*
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever.

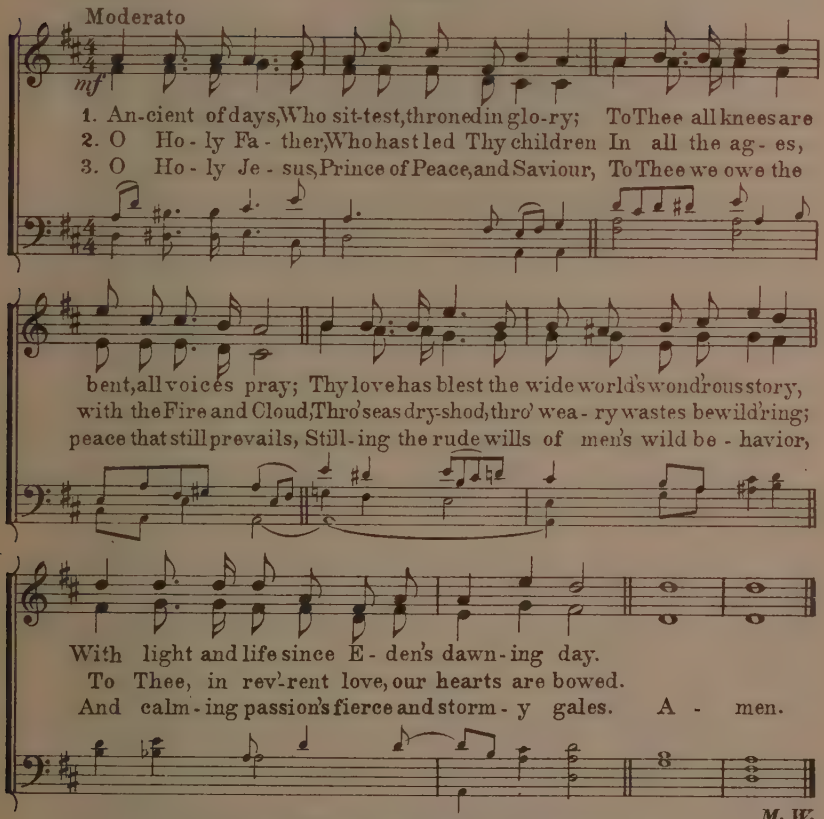
J.F.&B.5265-64

Ancient of Days

"Albany"

W. C. Doane, 1886

T. A. Jeffery


Moderato
mf
1. An-cient of days, Who sit-test, throned in glo-ry; To Thee all knees are
2. O Ho-ly Fa-ther, Who hast led Thy children In all the ag-es,
3. O Ho-ly Je-sus, Prince of Peace, and Saviour, To Thee we owe the
bent, all voices pray; Thy love has blest the wide world's wond'rous story,
with the Fire and Cloud, Thro' seas dry-shod, thro' wea-ry wastes bewild'ring;
peace that still prevails, Still-ing the rude wills of men's wild be-havior,
With light and life since E-den's dawn-ing day.
To Thee, in rev'rent love, our hearts are bowed.
And calm-ing passion's fierce and storm-y gales. A-men.

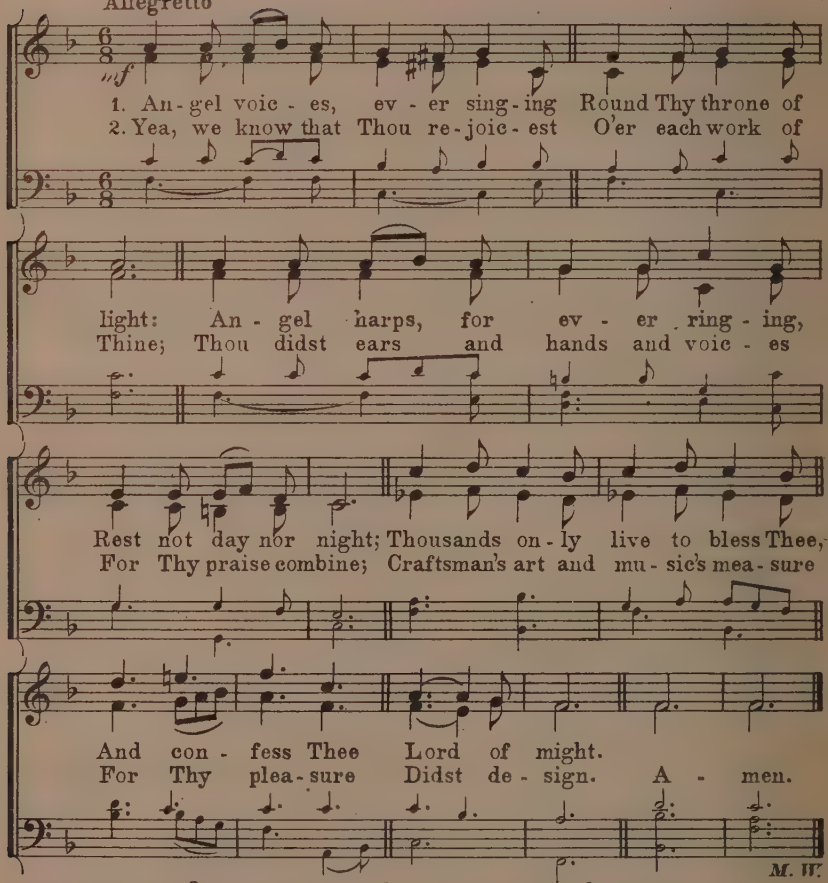
M. W.

4. O Holy Ghost, the Lord and the Life-giver,
Thine is the quick'ning pow'r that gives increase:
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity, and peace.

5. O Triune God, with heart and voice adoring,
Praise we the goodness that doth crown our days;
Pray we, that Thou wilt hear us, still imploring
Thy love and favor, kept to us always.

6 Angel Voices, Ever Singing

F. Pott, 1861 — *"Angel Voices"* — A. Sullivan


Allegretto
mf
1. An - gel voic - es, ev - er sing - ing Round Thy throne of
2. Yea, we know that Thou re - joic - est O'er each work of
light: An - gel harps, for ev - er ring - ing,
Thine; Thou didst ears and hands and voic - es
Rest not day nor night; Thousands on - ly live to bless Thee,
For Thy praise combine; Craftsman's art and mu - sic's mea - sure
And con - fess Thee Lord of might.
For Thy plea - sure Didst de - sign. A - men.
M. W.

3.

In Thy house, great God, we offer
Of Thine own to Thee;
And for Thine acceptance proffer,
All unworthily,
Hearts and minds and hands and voices,
In our choicest
Melody.

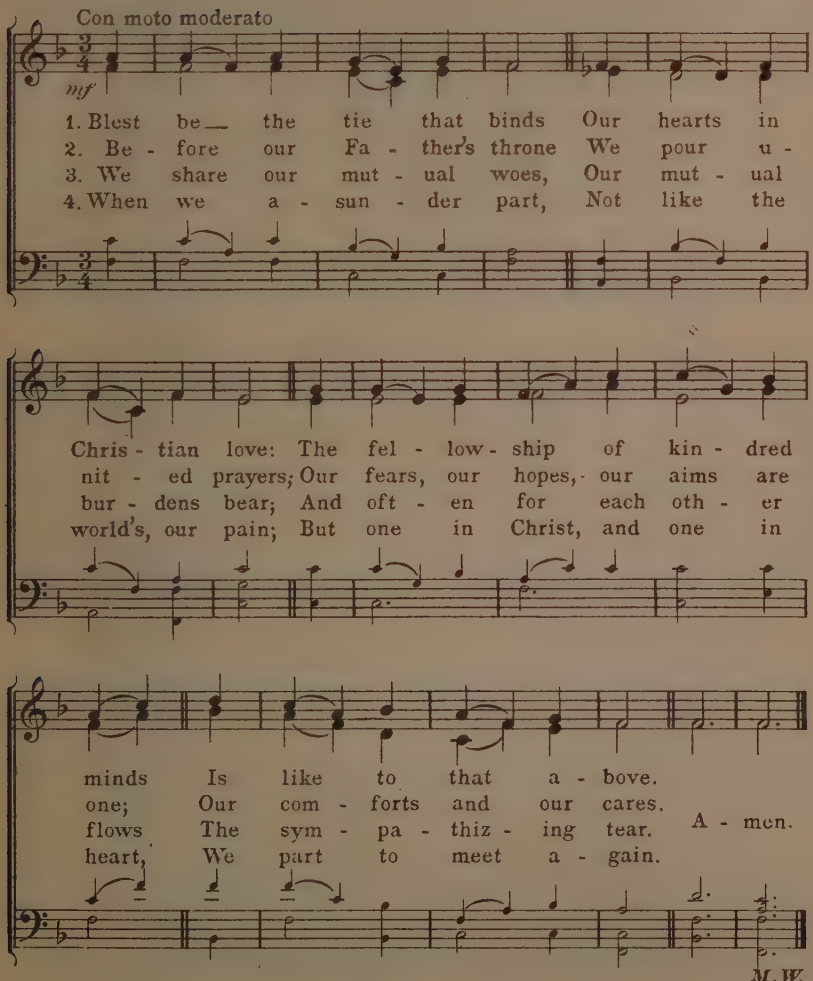
4.

Honor, glory, might, and merit,
Thine shall ever be!
Father, Son, and Holy Spirit,
Blessèd Trinity!
Of the best that Thou hast given,
Earth and heaven
Render Thee.

Blest be the Tie that Binds

"Dennis"

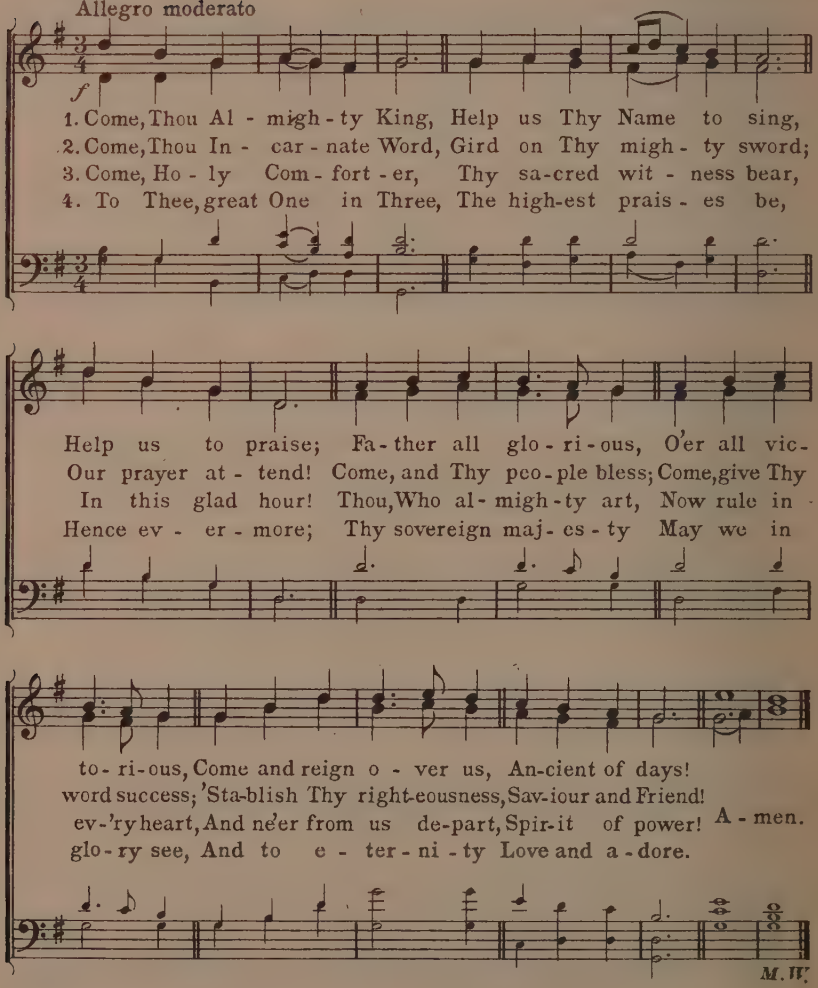
John Fawcett — J. G. Nageli


Con moto moderato
mf
1. Blest be the tie that binds Our hearts in
2. Be - fore our Fa - ther's throne We pour u -
3. We share our mut - ual woes, Our mut - ual
4. When we a - sun - der part, Not like the
Chris - tian love: The fel - low - ship of kin - dred
nit - ed prayers; Our fears, our hopes, our aims are
bur - dens bear; And oft - en for each oth - er
world's, our pain; But one in Christ, and one in
minds Is like to that a - bove.
one; Our com - forts and our cares.
flows The sym - pa - thiz - ing tear.
heart, We part to meet a - gain.
A - men.
M. W.

Come, Thou Almighty King

"Moscow"

Anon, 1757 — F. Giardini, 1769


Allegro moderato
f
1. Come, Thou Al - migh - ty King, Help us Thy Name to sing,
2. Come, Thou In - car - nate Word, Gird on Thy migh - ty sword;
3. Come, Ho - ly Com - fort - er, Thy sa-cred wit - ness bear,
4. To Thee, great One in Three, The high-est prais - es be,
Help us to praise; Fa-ther all glo - ri - ous, O'er all vic-
Our prayer at - tend! Come, and Thy peo - ple bless; Come, give Thy
In this glad hour! Thou, Who al - migh - ty art, Now rule in
Hence ev - er - more; Thy sovereign maj - es - ty May we in
to - ri - ous, Come and reign o - ver us, An-cient of days!
word success; 'Sta-blish Thy right-eousness, Sav-iour and Friend!
ev-'ry heart, And ne'er from us de-part, Spir-it of power! A - men.
glo - ry see, And to e - ter - ni - ty Love and a - dore.
M. W.

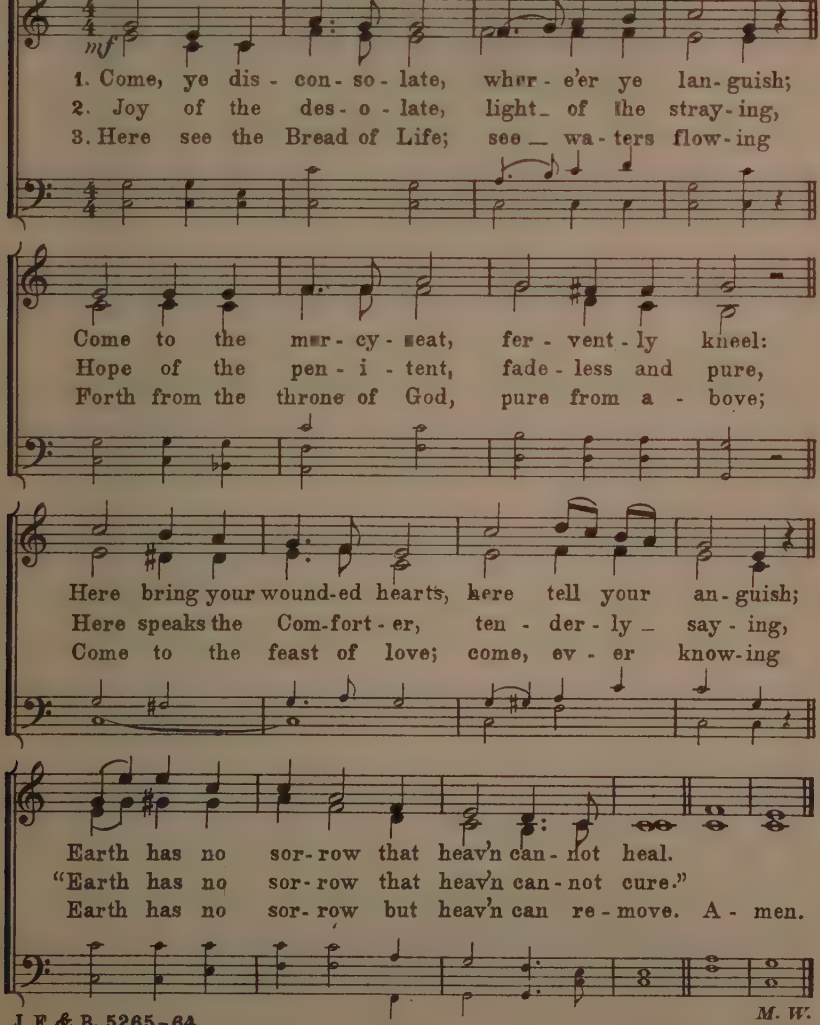
Come, Ye Disconsolate

"Consolation"

T. Moore, 1816
St. 3, T. Hastings, 1831

S. Webbe, 1792

Moderato


mf
1. Come, ye dis - con - so - late, where - e'er ye lan - guish;
2. Joy of the des - o - late, light of the stray - ing,
3. Here see the Bread of Life; see wa - ters flow - ing
Come to the mer - cy - seat, fer - vent - ly kneel:
Hope of the pen - i - tent, fade - less and pure,
Forth from the throne of God, pure from a - bove;
Here bring your wound-ed hearts, here tell your an - guish;
Here speaks the Com-fort - er, ten - der - ly say - ing,
Come to the feast of love; come, ev - er know-ing
Earth has no sor - row that heav'n can - not heal.
"Earth has no sor - row that heav'n can - not cure."
Earth has no sor - row but heav'n can re - move. A - men.

M. W.

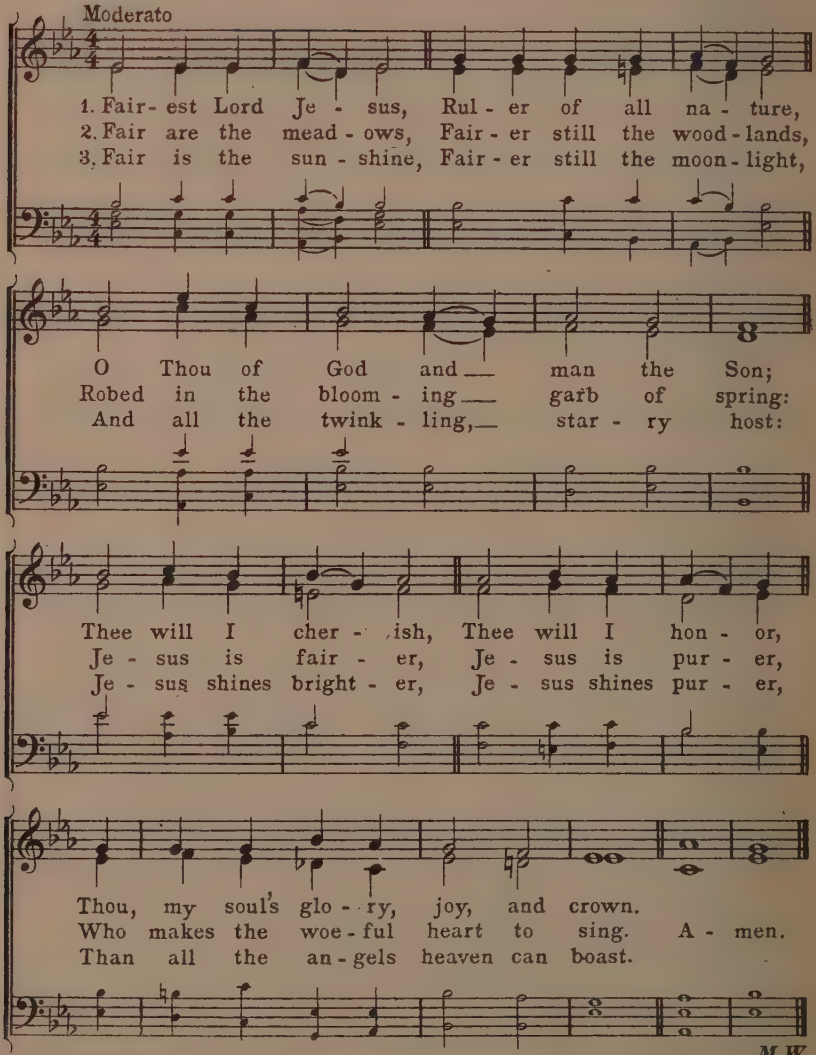
10

Fairest Lord Jesus

"Crusaders' Hymn"

From the German

Traditional
Arr. by R. S. Willis, 1850


Moderato
1. Fair - est Lord Je - sus, Rul - er of all na - ture,
2. Fair are the mead - ows, Fair - er still the wood - lands,
3. Fair is the sun - shine, Fair - er still the moon - light,
O Thou of God and man the Son;
Robed in the bloom - ing garb of spring:
And all the twink - ling, star - ry host:
Thee will I cher - ish, Thee will I hon - or,
Je - sus is fair - er, Je - sus is pur - er,
Je - sus shines bright - er, Je - sus shines pur - er,
Thou, my soul's glo - ry, joy, and crown.
Who makes the woe - ful heart to sing. A - men.
Than all the an - gels heaven can boast.

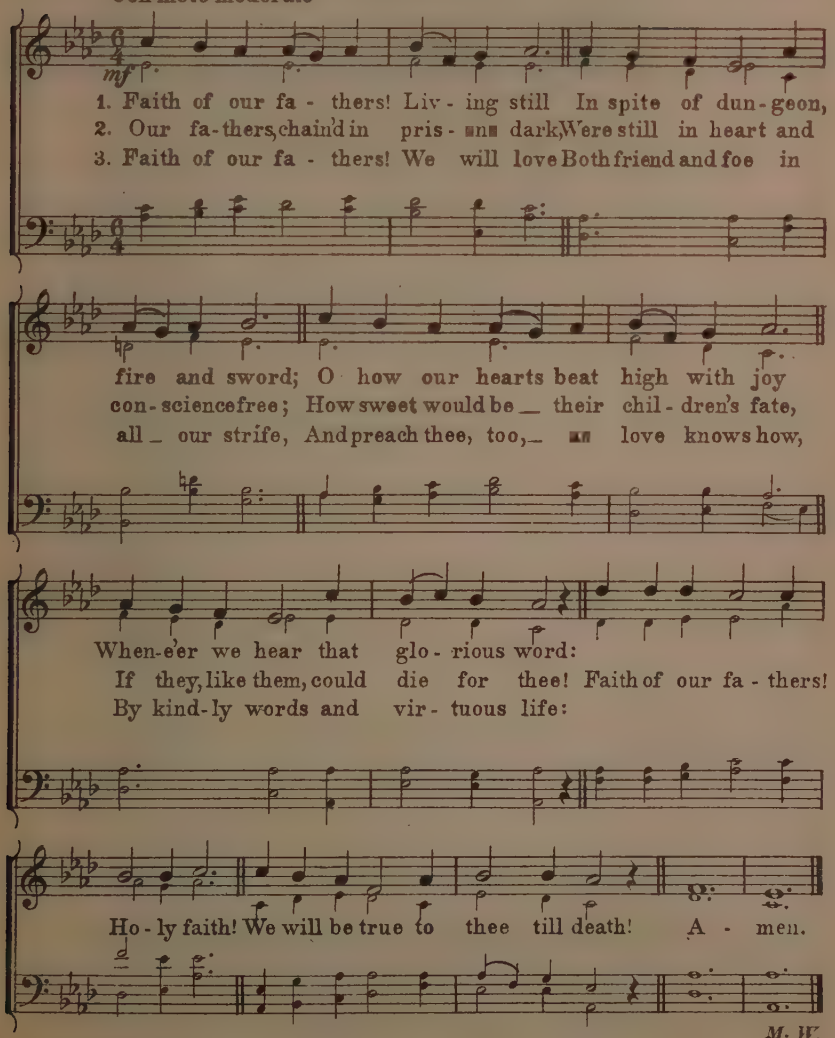
M. W.

Faith of our Fathers

F. W. Faber *(First tune)* — *"St. Catherine"* — H. F. Hemy, 1865

11

Con moto moderato


mf
1. Faith of our fa - thers! Liv - ing still In spite of dun - geon,
2. Our fa - thers, chain'd in pris - ons dark, Were still in heart and
3. Faith of our fa - thers! We will love Both friend and foe in
fire and sword; O how our hearts beat high with joy
con - science free; How sweet would be their chil - dren's fate,
all our strife, And preach thee, too, as love knows how,
When-e'er we hear that glo - rious word:
If they, like them, could die for thee! Faith of our fa - thers!
By kind - ly words and vir - tuous life:
Ho - ly faith! We will be true to thee till death! A - men.

M. W.

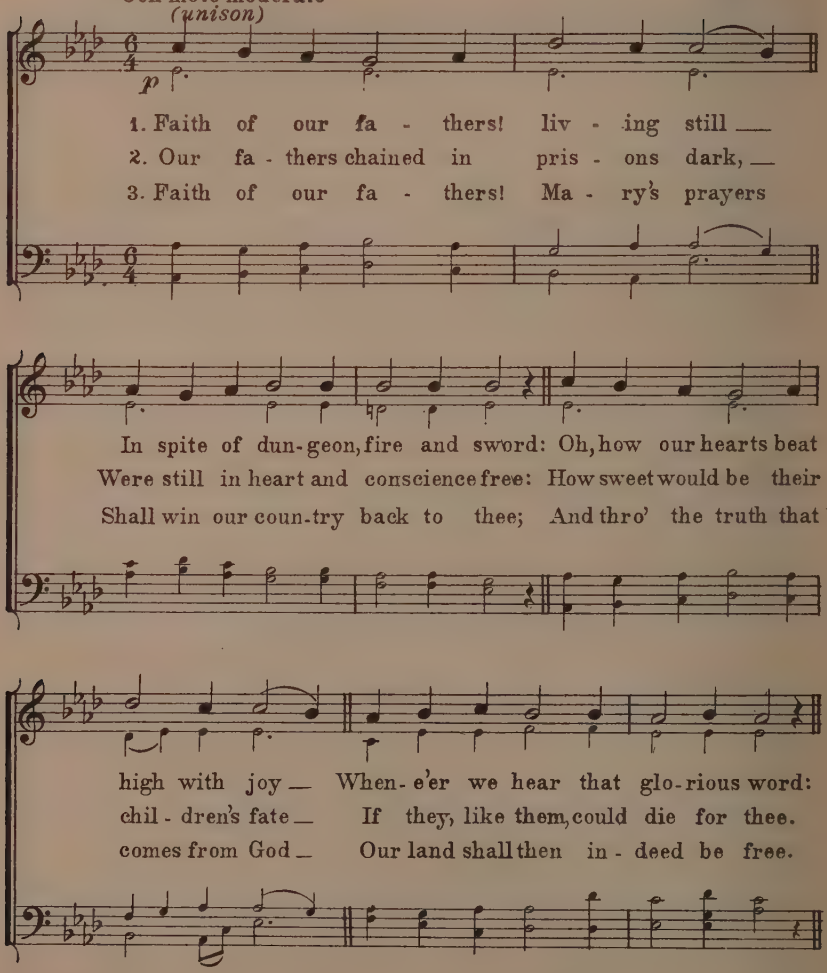
12

Faith of Our Fathers

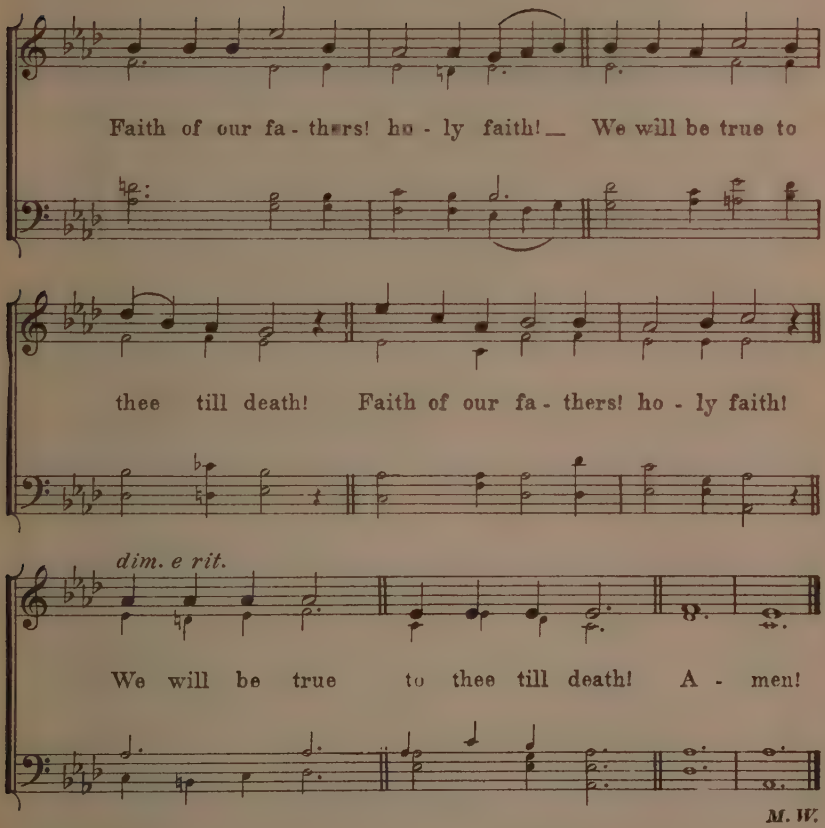
"Fidelis ad mortem"

F. W. Faber *(Second tune)*

H. G. Ganss
1855 – 1913


Con moto moderato
(unison)
p
1. Faith of our fa - thers! liv - ing still
2. Our fa - thers chained in pris - ons dark,
3. Faith of our fa - thers! Ma - ry's prayers
In spite of dun-geon, fire and sword: Oh, how our hearts beat
Were still in heart and conscience free: How sweet would be their
Shall win our coun-try back to thee; And thro' the truth that
high with joy
chil - dren's fate
comes from God
When - e'er we hear that glo-rious word:
If they, like them, could die for thee.
Our land shall then in - deed be free.

Copyright, 1899, by J. Fischer & Bro.


Faith of our fa - thers! ho - ly faith! We will be true to
thee till death! Faith of our fa - thers! ho - ly faith!
dim. e rit.
We will be true to thee till death! A - men!

M. W.

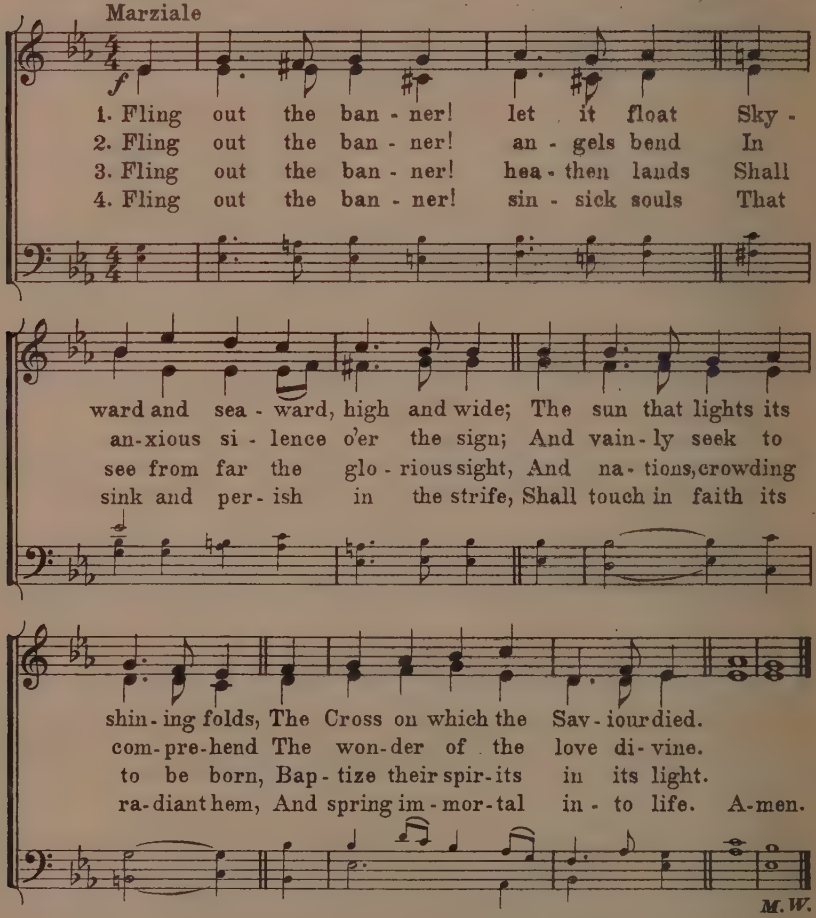
4. Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! &c.

13

Fling out the Banner

G.W. Doane, 1848 — *"Waltham"* — J. B. Calkin, 1872

Marziale


f
1. Fling out the ban - ner! let it float Sky -
2. Fling out the ban - ner! an - gels bend In
3. Fling out the ban - ner! hea - then lands Shall
4. Fling out the ban - ner! sin - sick souls That
ward and sea - ward, high and wide; The sun that lights its
an-xious si - lence o'er the sign; And vain - ly seek to
see from far the glo - rious sight, And na - tions, crowding
sink and per - ish in the strife, Shall touch in faith its
shin - ing folds, The Cross on which the Sav - iour died.
com - pre - hend The won - der of the love di - vine.
to be born, Bap - tize their spir - its in its light.
ra - diant hem, And spring im - mor - tal in - to life. A - men.

M. W.

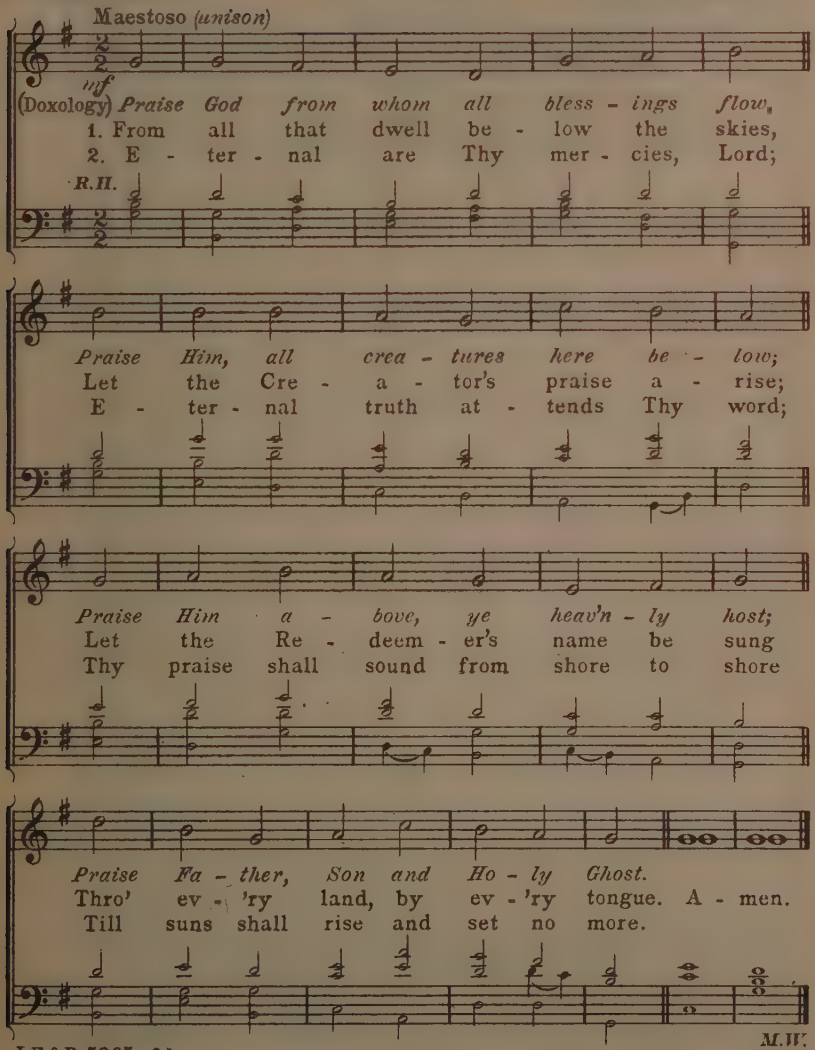
5. Fling out the banner! let it float
Skyward and seaward, high and wide
Our glory, only in the Cross;
Our only hope, the Crucified!

6. Fling out the banner! wide and high,
Seaward and skyward, let it shine:
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

From all that Dwell

"Old 100th"

William Kethe, 1561 — Louis Bourgeois, 1551

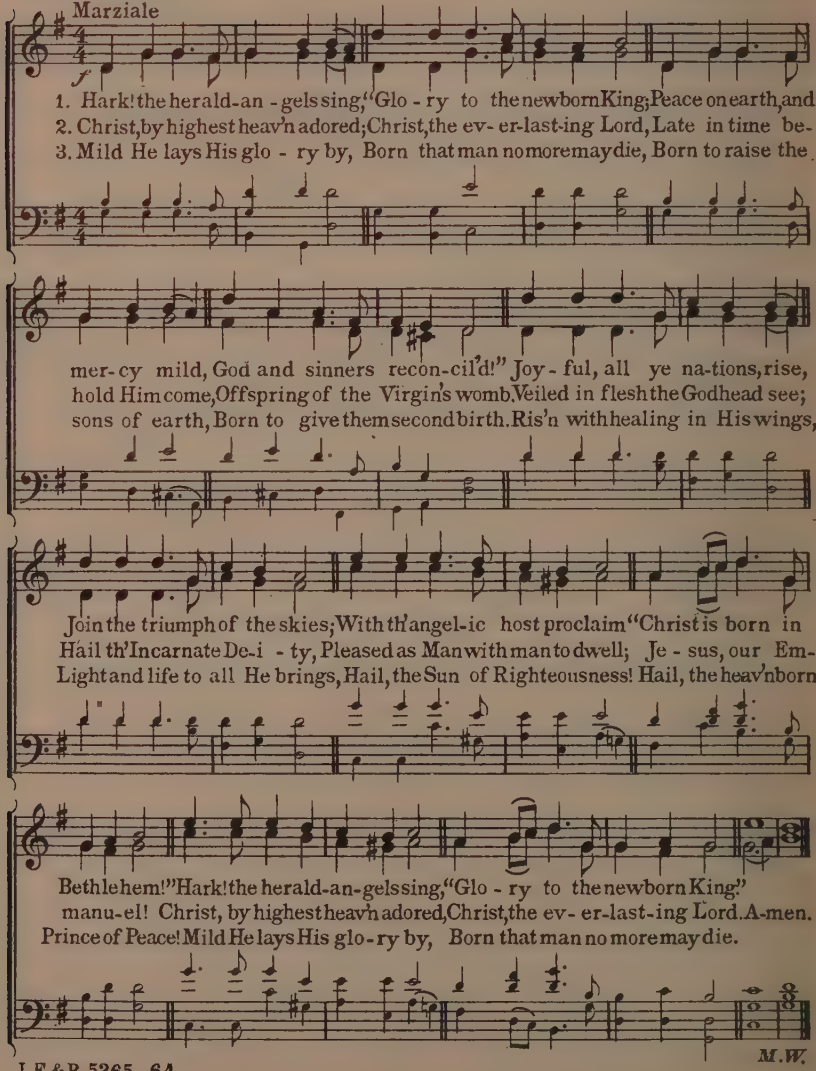

Maestoso (unison)
mf
(Doxology) Praise God from whom all bless - ings flow,
1. From all that dwell be - low the skies,
2. E - ter - nal are Thy mer - cies, Lord;
R.H.
Praise Him, all crea - tures here be - low;
Let the Cre - a - tor's praise a - rise;
E - ter - nal truth at - tends Thy word;
Praise Him a - bove, ye heav'n - ly host;
Let the Re - deem - er's name be sung
Thy praise shall sound from shore to shore
Praise Fa - ther, Son and Ho - ly Ghost.
Thro' ev - 'ry land, by ev - 'ry tongue. A - men.
Till suns shall rise and set no more.

M.W.

15.

Hark, the Herald Angels Sing

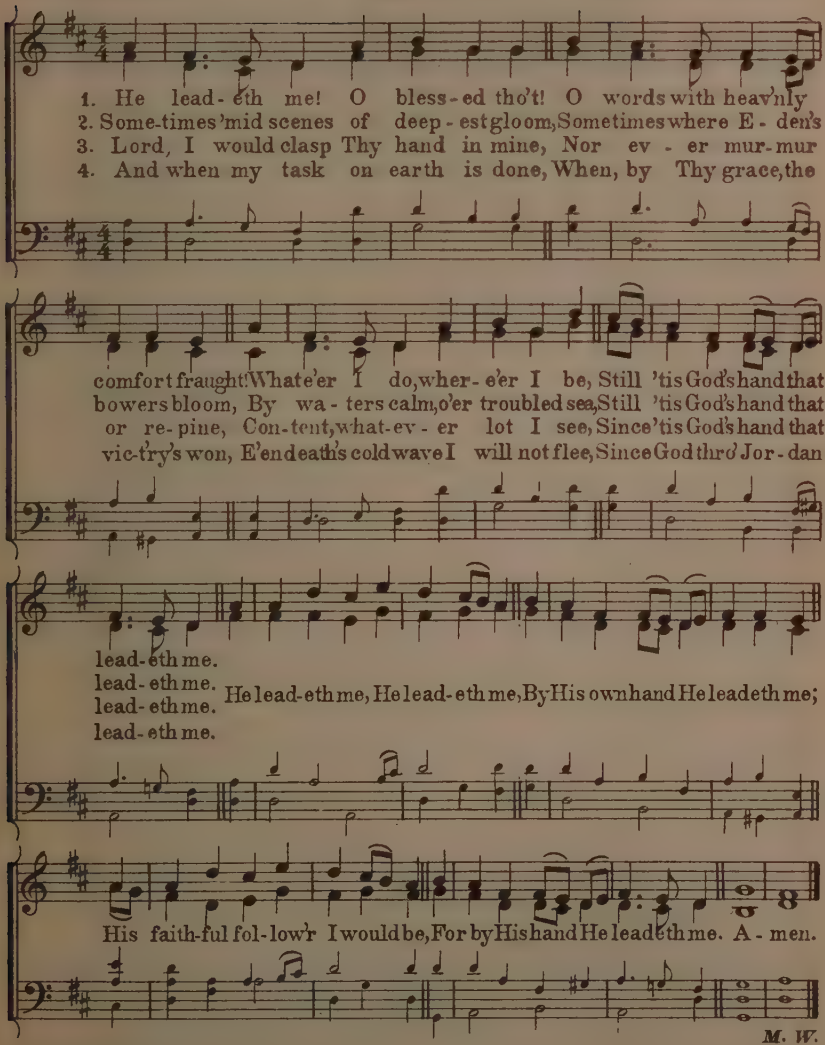
Charles Wesley — *"Mendelssohn"* — F. Mendelssohn


Marziale
f
1. Hark! the herald-an - gels sing, "Glo - ry to the newborn King; Peace on earth, and
2. Christ, by highest heav'n adored; Christ, the ev- er-last-ing Lord, Late in time be-
3. Mild He lays His glo - ry by, Born that man no more may die, Born to raise the
mer- cy mild, God and sinners recon-cil'd!" Joy - ful, all ye na-tions, rise,
hold Him come, Offspring of the Virgin's womb. Veiled in flesh the Godhead see;
sons of earth, Born to give them second birth. Ris'n with healing in His wings,
Join the triumph of the skies; With th'angel-ic host proclaim "Christ is born in
Hail th'Incarnate De-i - ty, Pleased as Man with man to dwell; Je - sus, our Em-
Light and life to all He brings, Hail, the Sun of Righteousness! Hail, the heav'nborn
Bethlehem!" Hark! the herald-an-gels sing, "Glo - ry to the newborn King!"
manu-el! Christ, by highest heav'n adored, Christ, the ev- er-last-ing Lord. A-men.
Prince of Peace! Mild He lays His glo-ry by, Born that man no more may die.

M.W.

He Leadeth Me

J. H. Gilmore, 1859 — *"Aughton"* — Wm. B. Bradbury, 1864

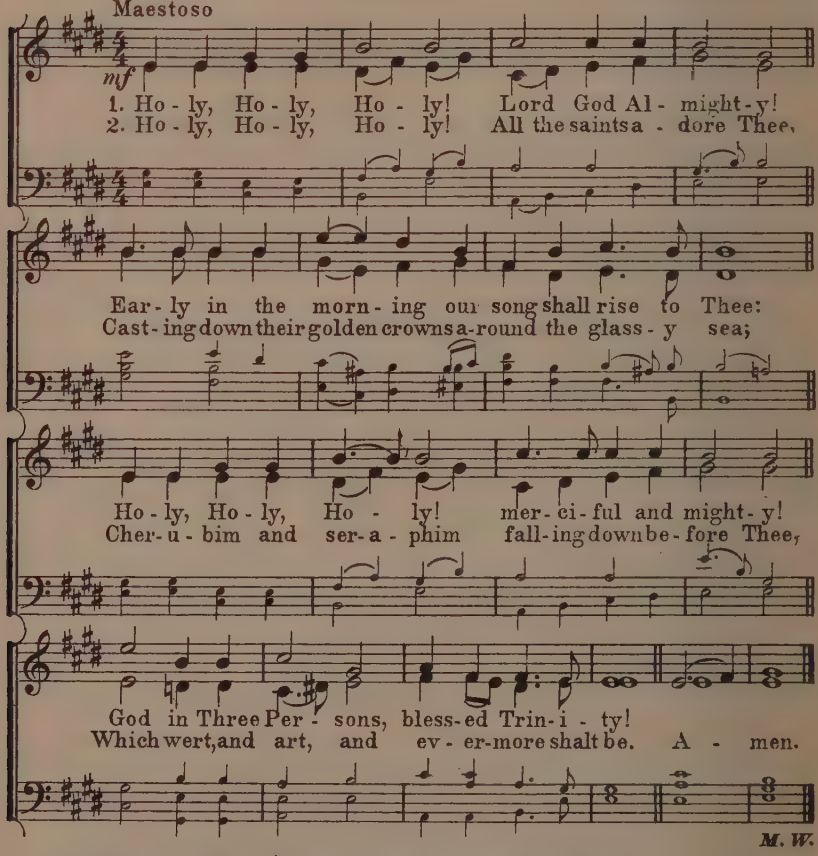

1. He lead-eth me! O bless-ed tho't! O words with heav'nly
2. Some-times 'mid scenes of deep-est gloom, Sometimes where E-den's
3. Lord, I would clasp Thy hand in mine, Nor ev-er mur-mur
4. And when my task on earth is done, When, by Thy grace, the
comfort fraught! What e'er I do, wher-e'er I be, Still 'tis God's hand that
bowers bloom, By wa-ters calm, o'er troubled sea, Still 'tis God's hand that
or re-pine, Con-tent, what-ev-er lot I see, Since 'tis God's hand that
vic-t'ry's won, E'en death's cold wave I will not flee, Since God thro' Jor-dan
lead-eth me.
lead-eth me.
lead-eth me.
lead-eth me.
He lead-eth me, He lead-eth me, By His own hand He leadeth me;
His faith-ful fol-low'r I would be, For by His hand He leadeth me. A-men.

M. W.

17

Holy, Holy, Holy

R. Heber, 1827 — *"Nicaea"* — J. B. Dykes, 1861

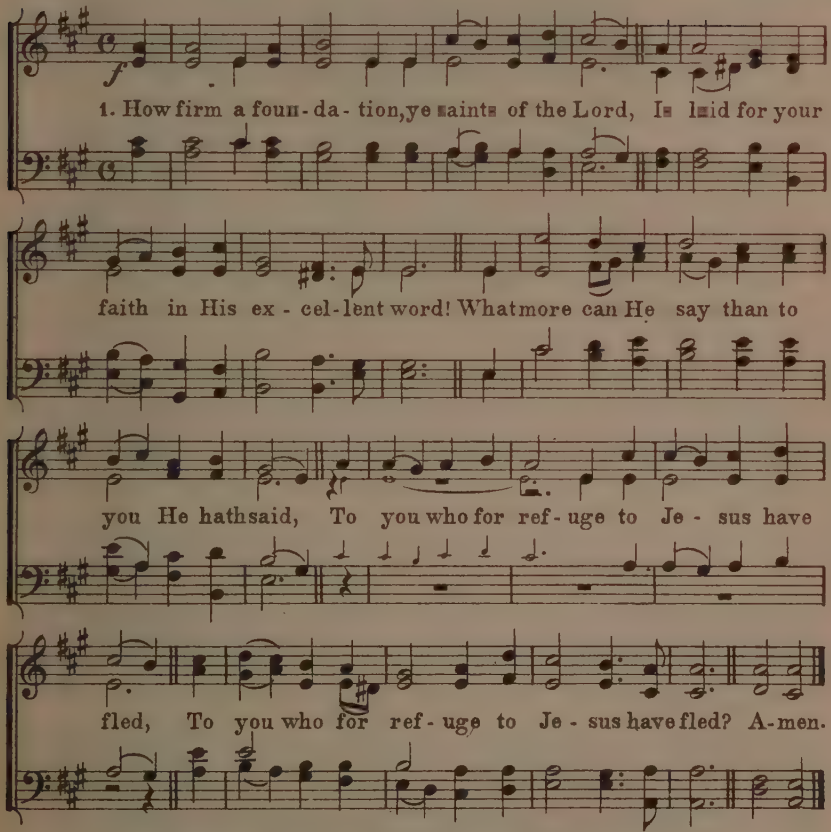

Maestoso
mf
1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!
2. Ho - ly, Ho - ly, Ho - ly! All the saints a - dore Thee,
Ear - ly in the morn - ing our song shall rise to Thee:
Cast - ing down their golden crowns a - round the glass - y sea;
Ho - ly, Ho - ly, Ho - ly! mer - ci - ful and might - y!
Cher - u - bim and ser - a - phim fall - ing down be - fore Thee,
God in Three Per - sons, bless - ed Trin - i - ty!
Which wert, and art, and ev - er - more shalt be. A - men.
M. W.

3. Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.

4. Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessèd Trinity.

How Firm a Foundation

Rippon's "Selection," 1781 *"Adeste Fideles"* J. Reading


1. How firm a foun - da - tion, ye saints of the Lord, Is laid for your
faith in His ex - cel - lent word! What more can He say than to
you He hath said, To you who for ref - uge to Je - sus have
fled, To you who for ref - uge to Je - sus have fled? A - men.

2. Fear not, I am with thee; O be not dismayed!
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous omnipotent hand.

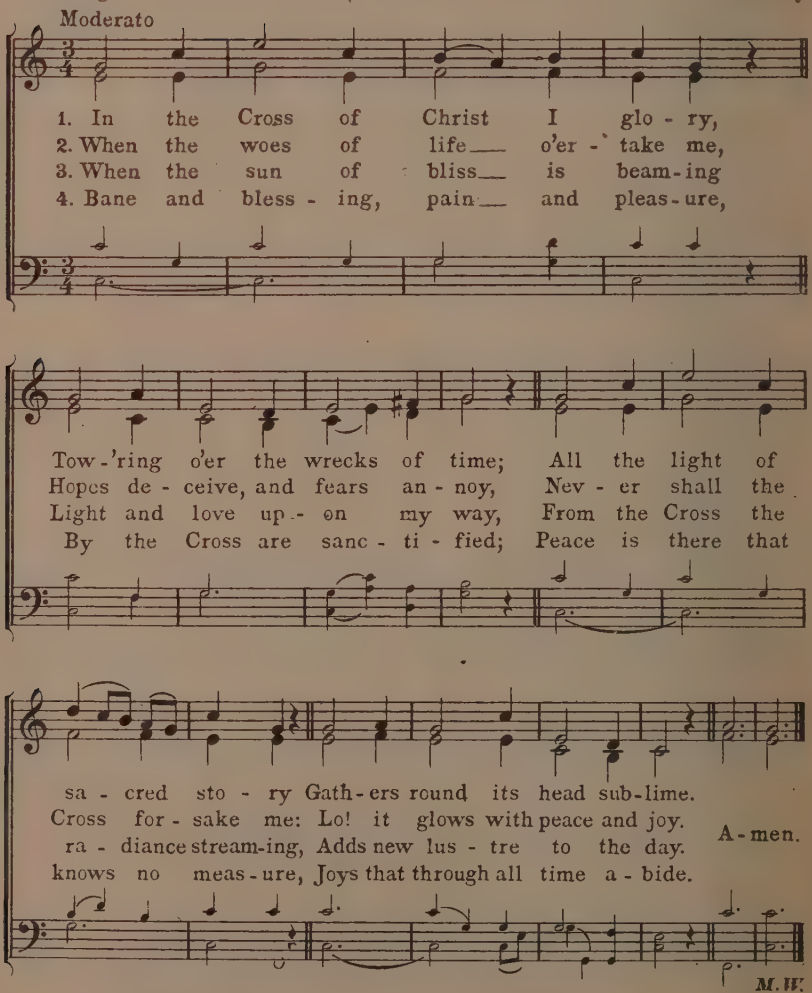
3. The soul that to Jesus hath leaned for repose,
I will not, I will not desert to His foes;
That soul, though all hell should endeavour to shake,
I'll never, no, never, no, never forsake.

19

In the Cross of Christ I Glory

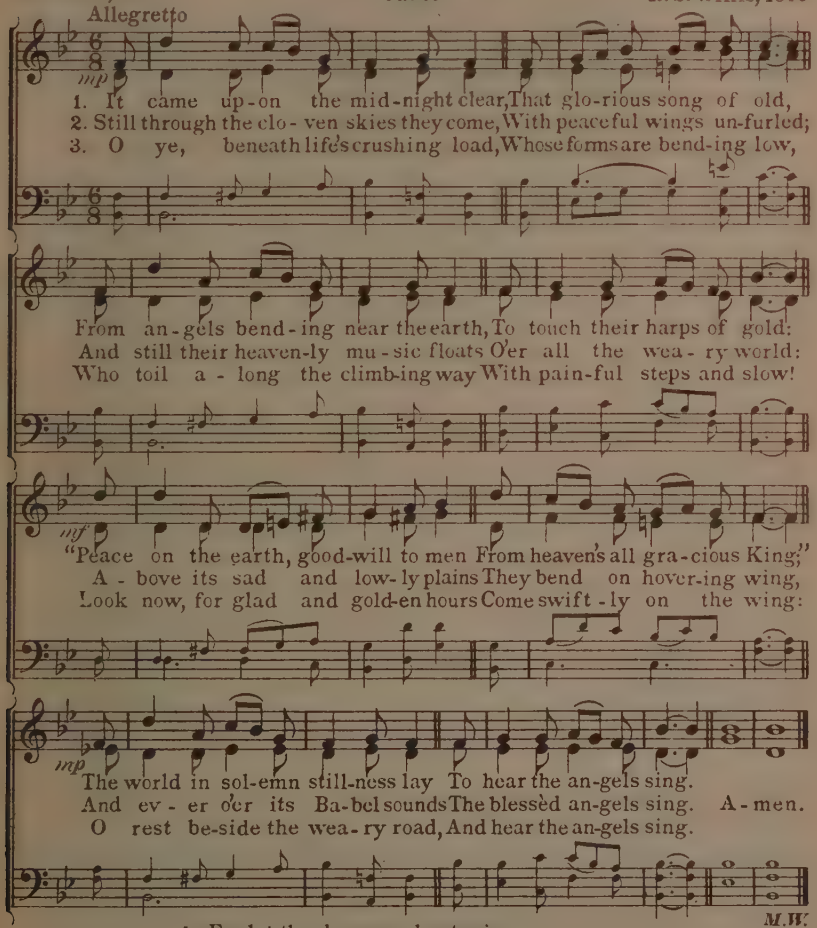
"Rathbun"

J. Bowring — I. Conkey


Moderato
1. In the Cross of Christ I glo - ry,
2. When the woes of life o'er - take me,
3. When the sun of bliss is beam - ing
4. Bane and bless - ing, pain and pleas - ure,
Tow - 'ring o'er the wrecks of time; All the light of
Hopes de - ceive, and fears an - noy, Nev - er shall the
Light and love up - on my way, From the Cross the
By the Cross are sanc - ti - fied; Peace is there that
sa - cred sto - ry Gath - ers round its head sub - lime.
Cross for - sake me: Lo! it glows with peace and joy.
ra - diance stream - ing, Adds new lus - tre to the day.
knows no meas - ure, Joys that through all time a - bide.
A - men.
M. W.

It Came upon the Midnight Clear

E.H.Sears, 1850 — *"Carol"* — R. S. Willis, 1870


Allegretto
mp
1. It came up-on the mid-night clear, That glo-rious song of old,
2. Still through the clo-ven skies they come, With peace-ful wings un-furled;
3. O ye, beneath life's crush-ing load, Whose forms are bend-ing low,
From an-gels bend-ing near the earth, To touch their harps of gold:
And still their heaven-ly mu-sic floats O'er all the wea-ry world:
Who toil a-long the climb-ing way With pain-ful steps and slow!
mf
"Peace on the earth, good-will to men From heaven's all gra-cious King;"
A-bove its sad and low-ly plains They bend on hover-ing wing,
Look now, for glad and gold-en hours Come swift-ly on the wing:
mp
The world in sol-emn still-ness lay To hear the an-gels sing.
And ev-er o'er its Ba-bel sounds The blessèd an-gels sing. A-men.
O rest be-side the wea-ry road, And hear the an-gels sing.

M.W.

4. For lo! the days are hastening on,
By prophets seen of old,
When with the ever-circling years,
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace, their King,
And the whole world send back the song
Which now the angels sing.

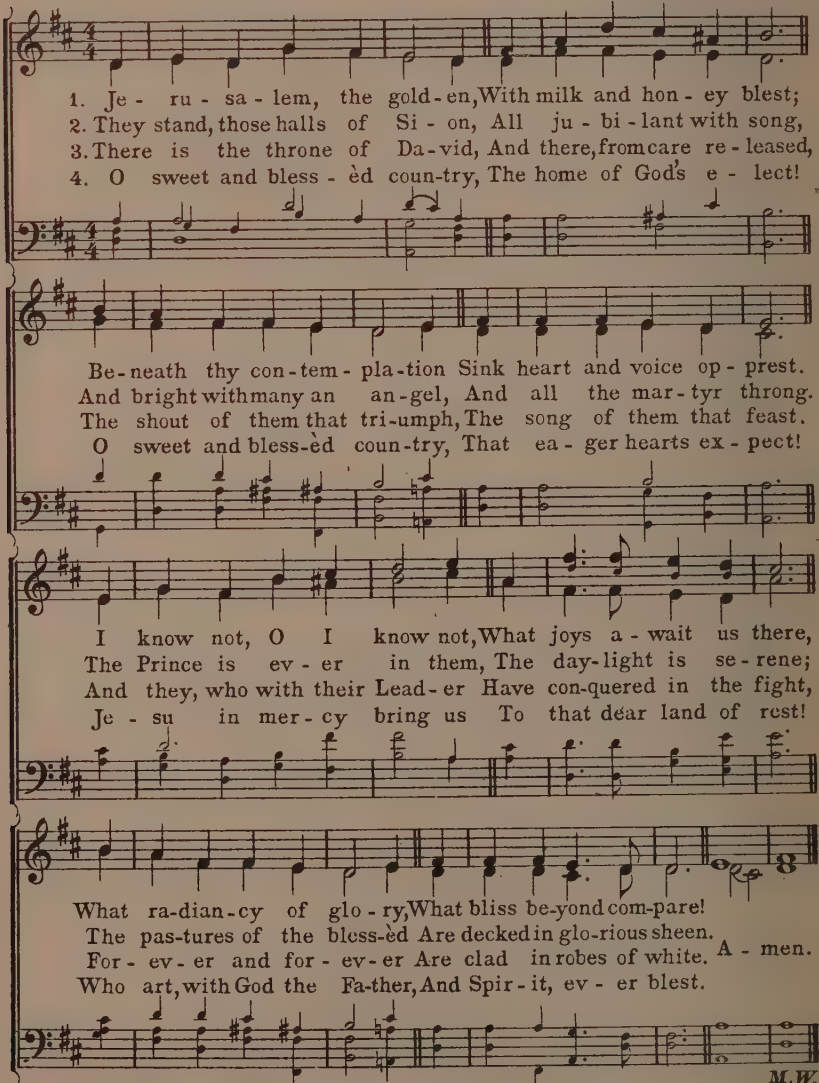
21

Bernard of Cluny
Tr. J. M. Neale

Jerusalem, the Golden

"Ewing"

Alexander Ewing


1. Je - ru - sa - lem, the gold - en, With milk and hon - ey blest;
2. They stand, those halls of Si - on, All ju - bi - lant with song,
3. There is the throne of Da - vid, And there, from care re - leased,
4. O sweet and bless - èd coun - try, The home of God's e - lect!
Be - neath thy con - tem - pla - tion Sink heart and voice op - prest.
And bright with many an an - gel, And all the mar - tyr throng.
The shout of them that tri - umph, The song of them that feast.
O sweet and bless - èd coun - try, That ea - ger hearts ex - pect!
I know not, O I know not, What joys a - wait us there,
The Prince is ev - er in them, The day - light is se - rene;
And they, who with their Lead - er Have con - quered in the fight,
Je - su in mer - cy bring us To that dear land of rest!
What ra - dian - cy of glo - ry, What bliss be - yond com - pare!
The pas - tures of the bless - èd Are decked in glo - rious sheen.
For - ev - er and for - ev - er Are clad in robes of white.
Who art, with God the Fa - ther, And Spir - it, ev - er blest.
A - men.

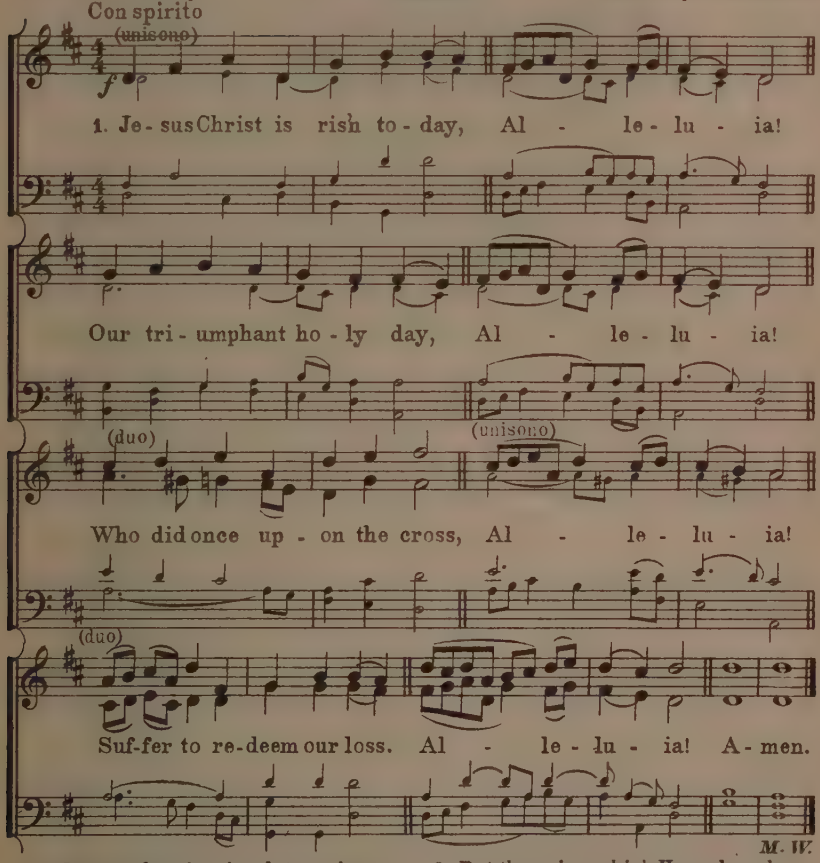
M.W.

Latin, XIV. cent.
Tr. Tate and Brady

Jesus Christ is Ris'n Today

"Worgan"

From "Lyra Davidica"


Con spirito
(unisono)
1. Je - sus Christ is rish to - day, Al - le - lu - ia!
Our tri - umphant ho - ly day, Al - le - lu - ia!
(duo)
(unisono)
Who did once up - on the cross, Al - le - lu - ia!
(duo)
Suf-fer to re-deem our loss. Al - le - lu - ia! A - men.
M. W.

2. Hymns of praise then let us sing
Unto Christ, our heavenly King,
Who endured the Cross and grave,
Sinners to redeem and save.
Alleluia!

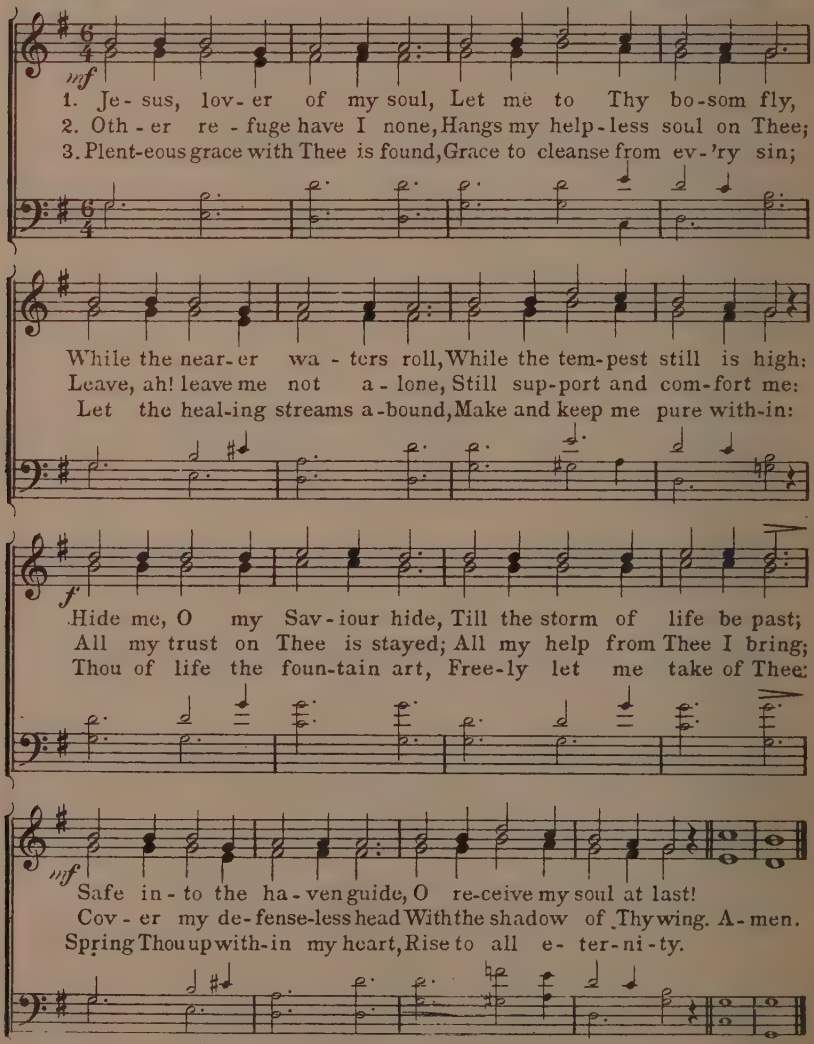
3. But the pains which He endured,
Our salvation have procured;
Now above the sky He's King,
Where the angels ever sing.
Alleluia!

4. Sing we to our God above
Praise eternal as His love;
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost.
Alleluia!

23 Jesus, Lover of my Soul

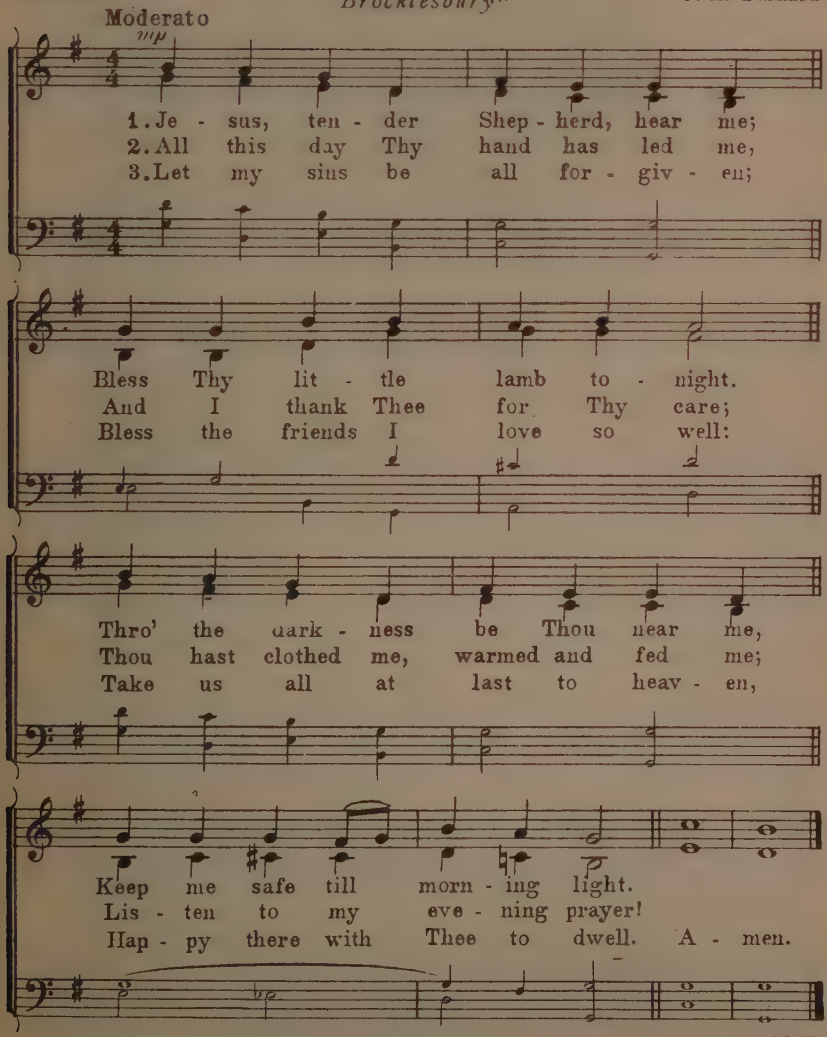
"Martyn"

Charles Wesley, 1740 — Simeon B. Marsh, 1834


mf
1. Je - sus, lov - er of my soul, Let me to Thy bo - som fly,
2. Oth - er re - fuge have I none, Hangs my help - less soul on Thee;
3. Plent-eous grace with Thee is found, Grace to cleanse from ev - 'ry sin;
While the near - er wa - ters roll, While the tem-pest still is high:
Leave, ah! leave me not a - lone, Still sup-port and com-fort me:
Let the heal-ing streams a-bound, Make and keep me pure with-in:
f
Hide me, O my Sav - iour hide, Till the storm of life be past;
All my trust on Thee is stayed; All my help from Thee I bring;
Thou of life the foun-tain art, Free-ly let me take of Thee:
mf
Safe in - to the ha - ven guide, O re-ceive my soul at last!
Cov - er my de-fense-less head With the shadow of Thy wing. A - men.
Spring Thou up with-in my heart, Rise to all e - ter - ni - ty.

Jesus, Tender Shepherd

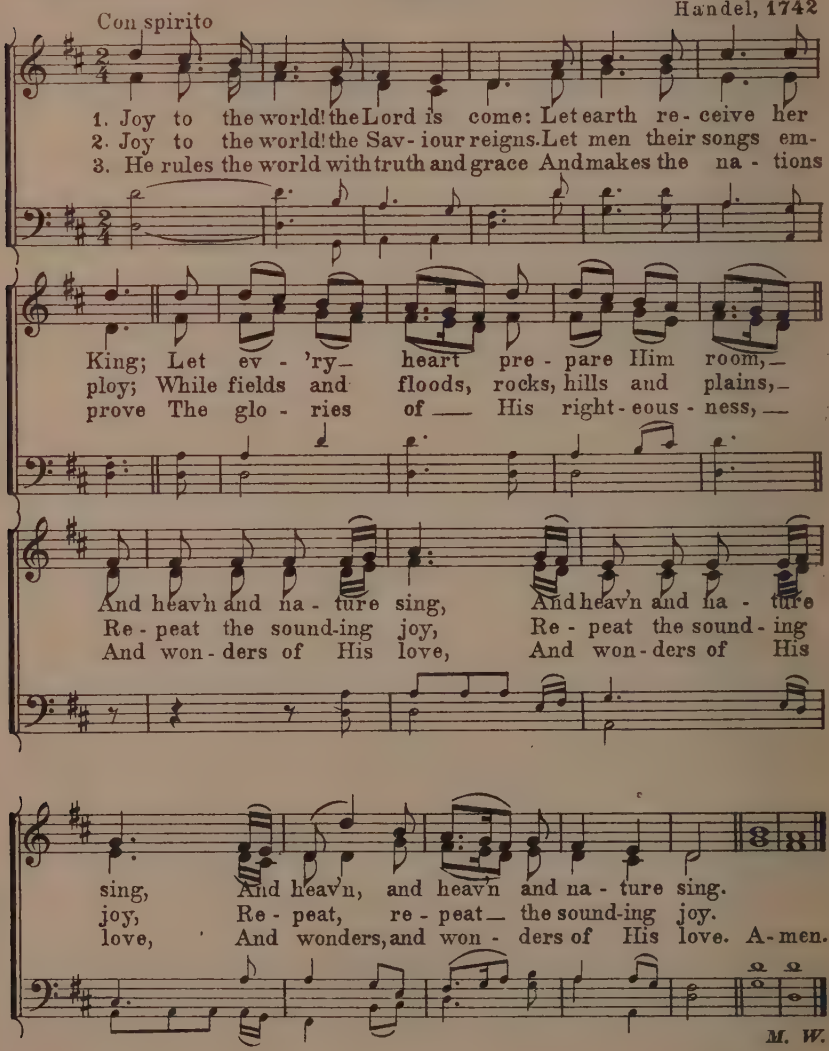
M. Duncan — "Brocklesbury" — C. A. Barnard


Moderato
mp
1. Je - sus, ten - der Shep - herd, hear me;
2. All this day Thy hand has led me,
3. Let my sins be all for - giv - en;
Bless Thy lit - tle lamb to - night.
And I thank Thee for Thy care;
Bless the friends I love so well:
Thro' the dark - ness be Thou near me,
Thou hast clothed me, warmed and fed me;
Take us all at last to heav - en,
Keep me safe till morn - ing light.
Lis - ten to my eve - ning prayer!
Hap - py there with Thee to dwell. A - men.

M.W.

25 Joy to the World

Isaac Watts, 1719 — *"Antioch"* — From "Messiah" Handel, 1742


Con spirito
1. Joy to the world! the Lord is come: Let earth re - ceive her
2. Joy to the world! the Sav - iour reigns. Let men their songs em-
3. He rules the world with truth and grace And makes the na - tions
King; Let ev - 'ry- heart pre - pare Him room,-
ploy; While fields and floods, rocks, hills and plains,-
prove The glo - ries of — His right - eous - ness, —
And heav'n and na - ture sing, And heav'n and na - ture
Re - peat the sound-ing joy, Re - peat the sound - ing
And won - ders of His love, And won - ders of His
sing, And heav'n, and heav'n and na - ture sing.
joy, Re - peat, re - peat- the sound-ing joy.
love, And wonders, and won - ders of His love. A - men.

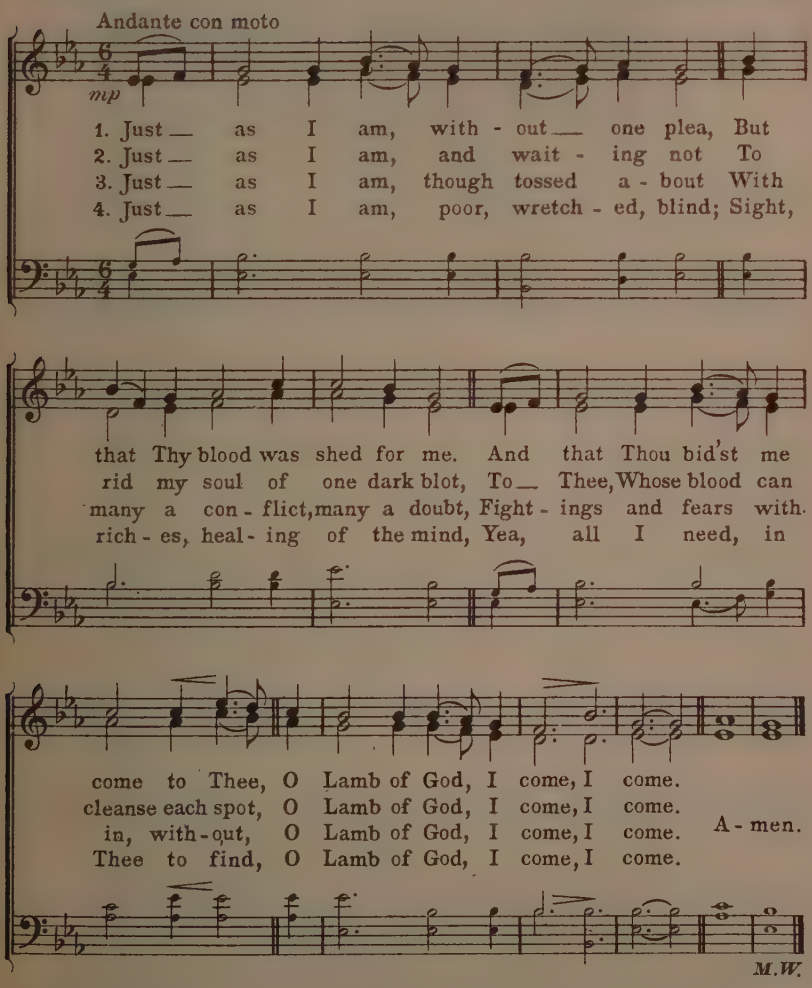
M. W.

Just as I Am

"Woodworth"

C. Elliott, 1836

W. B. Bradbury, 1849


Andante con moto
mp
1. Just as I am, with - out one plea, But
2. Just as I am, and wait - ing not To
3. Just as I am, though tossed a - bout With
4. Just as I am, poor, wretch - ed, blind; Sight,
that Thy blood was shed for me. And that Thou bid'st me
rid my soul of one dark blot, To Thee, Whose blood can
many a con - flict, many a doubt, Fight - ings and fears with
rich - es, heal - ing of the mind, Yea, all I need, in
come to Thee, O Lamb of God, I come, I come.
cleanse each spot, O Lamb of God, I come, I come.
in, with - out, O Lamb of God, I come, I come.
Thee to find, O Lamb of God, I come, I come.
A - men.

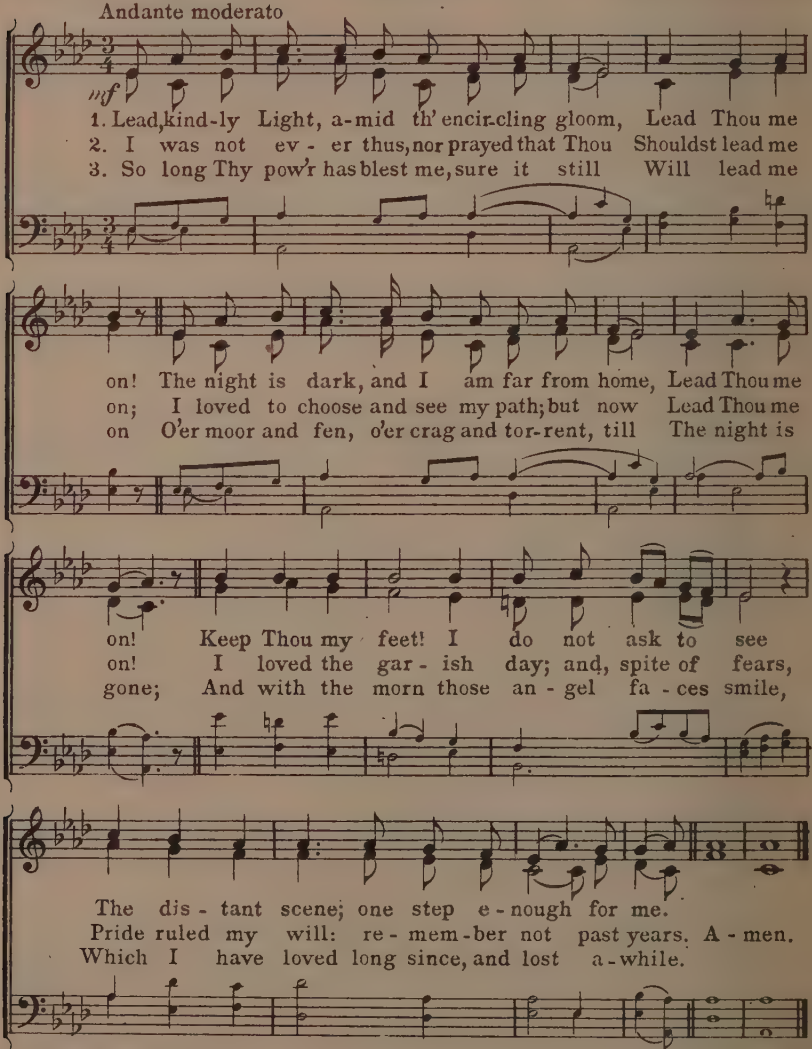
M.W.

27

Lead, Kindly Light

"Lux benigna"

Cardinal Newman, 1833 — John B. Dykes, 1865


Andante moderato
mf
1. Lead, kind-ly Light, a-mid th' encir-cling gloom, Lead Thou me
2. I was not ev - er thus, nor prayed that Thou Shouldst lead me
3. So long Thy pow'r has blest me, sure it still Will lead me
on! The night is dark, and I am far from home, Lead Thou me
on; I loved to choose and see my path; but now Lead Thou me
on O'er moor and fen, o'er crag and tor-rent, till The night is
on! Keep Thou my feet! I do not ask to see
on! I loved the gar - ish day; and, spite of fears,
gone; And with the morn those an - gel fa - ces smile,
The dis - tant scene; one step e - nough for me.
Pride ruled my will: re - mem-ber not past years. A - men.
Which I have loved long since, and lost a - while.

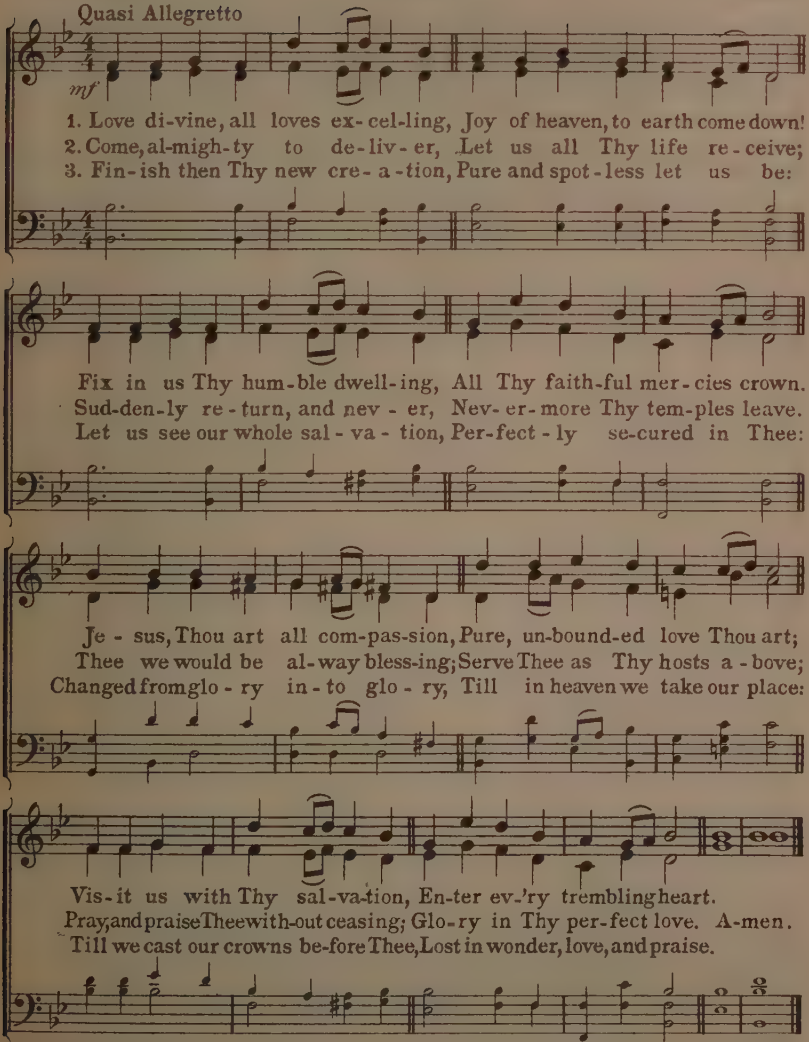
Love Divine

"Beecher"

Charles Wesley

John Zundel

Quasi Allegretto

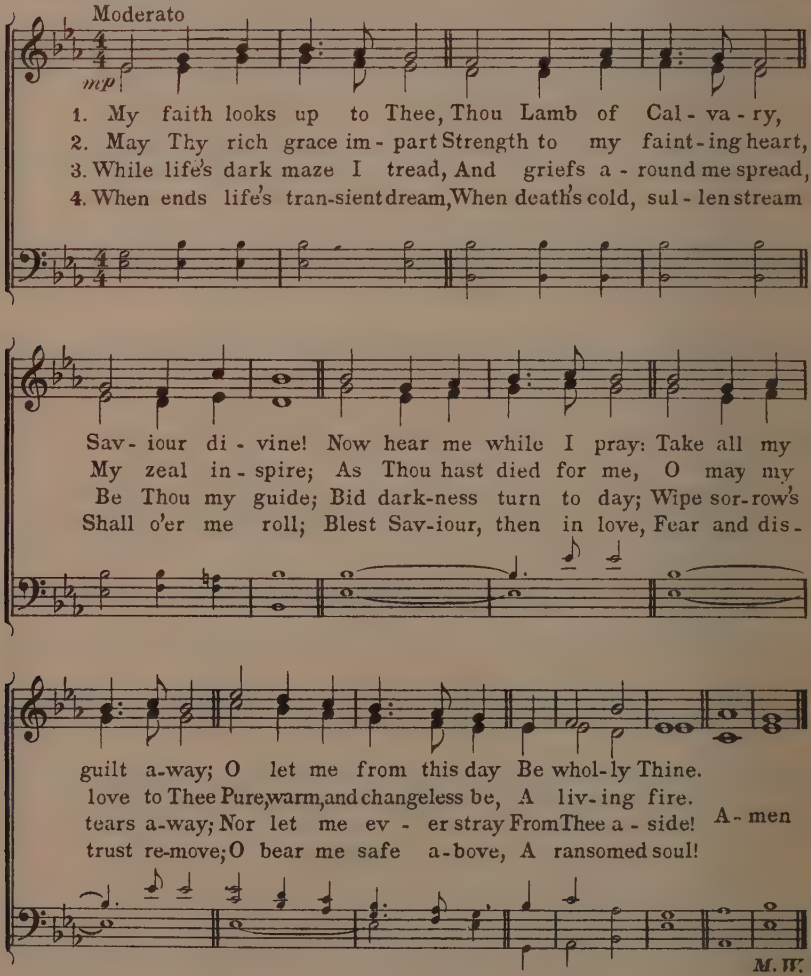

mf
1. Love di-vine, all loves ex-cel-ling, Joy of heaven, to earth come down!
2. Come, al-migh-ty to de-liv-er, Let us all Thy life re-ceive;
3. Fin-ish then Thy new cre-a-tion, Pure and spot-less let us be:
Fix in us Thy hum-ble dwell-ing, All Thy faith-ful mer-cies crown.
Sud-den-ly re-turn, and nev-er, Nev-er-more Thy tem-ples leave.
Let us see our whole sal-va-tion, Per-fect-ly se-cured in Thee:
Je-sus, Thou art all com-pas-sion, Pure, un-bound-ed love Thou art;
Thee we would be al-way bless-ing; Serve Thee as Thy hosts a-bove;
Changed from glo-ry in-to glo-ry, Till in heaven we take our place:
Vis-it us with Thy sal-va-tion, En-ter ev-'ry trembling heart.
Pray, and praise Thee with-out ceasing; Glo-ry in Thy per-fect love. A-men.
Till we cast our crowns be-fore Thee, Lost in wonder, love, and praise.

M.W.

29 My Faith Looks up to Thee

"Olivet"

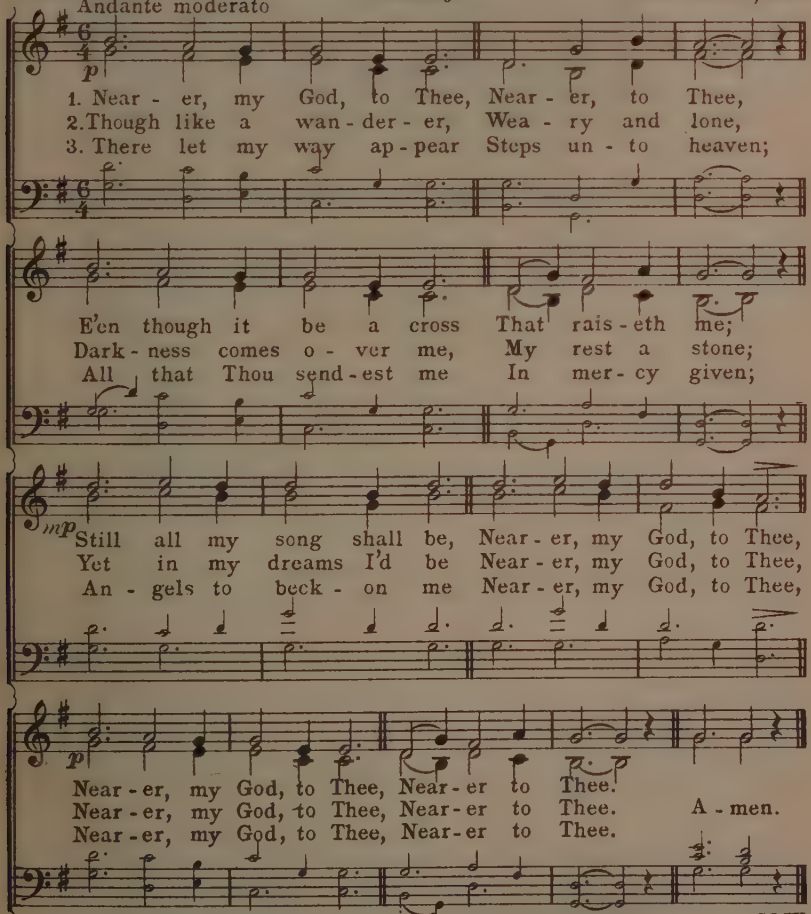
R. Palmer, 1830 L. Mason, 1832


Moderato
mp
1. My faith looks up to Thee, Thou Lamb of Cal - va - ry,
2. May Thy rich grace im - part Strength to my faint - ing heart,
3. While life's dark maze I tread, And griefs a - round me spread,
4. When ends life's tran-sient dream, When death's cold, sul - len stream
Sav - iour di - vine! Now hear me while I pray: Take all my
My zeal in - spire; As Thou hast died for me, O may my
Be Thou my guide; Bid dark-ness turn to day; Wipe sor-row's
Shall o'er me roll; Blest Sav-iour, then in love, Fear and dis -
guilt a-way; O let me from this day Be whol-ly Thine.
love to Thee Pure, warm, and changeless be, A liv - ing fire.
tears a-way; Nor let me ev - er stray From Thee a - side!
trust re-move; O bear me safe a-bove, A ransomed soul!
A - men

M. W.

Nearer, my God, to Thee

Sarah F. Adams, 1841 — *"Bethany"* — Lowell Mason, 1856


Andante moderato
1. Near - er, my God, to Thee, Near - er, to Thee,
2. Though like a wan - der - er, Wea - ry and lone,
3. There let my way ap - pear Steps un - to heaven;
E'en though it be a cross That rais - eth me;
Dark - ness comes o - ver me, My rest a stone;
All that Thou send - est me In mer - cy given;
Still all my song shall be, Near - er, my God, to Thee,
Yet in my dreams I'd be Near - er, my God, to Thee,
An - gels to beck - on me Near - er, my God, to Thee,
Near - er, my God, to Thee, Near - er to Thee.
Near - er, my God, to Thee, Near - er to Thee.
Near - er, my God, to Thee, Near - er to Thee.
A - men.

4. Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Altars I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee.

5. Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee.

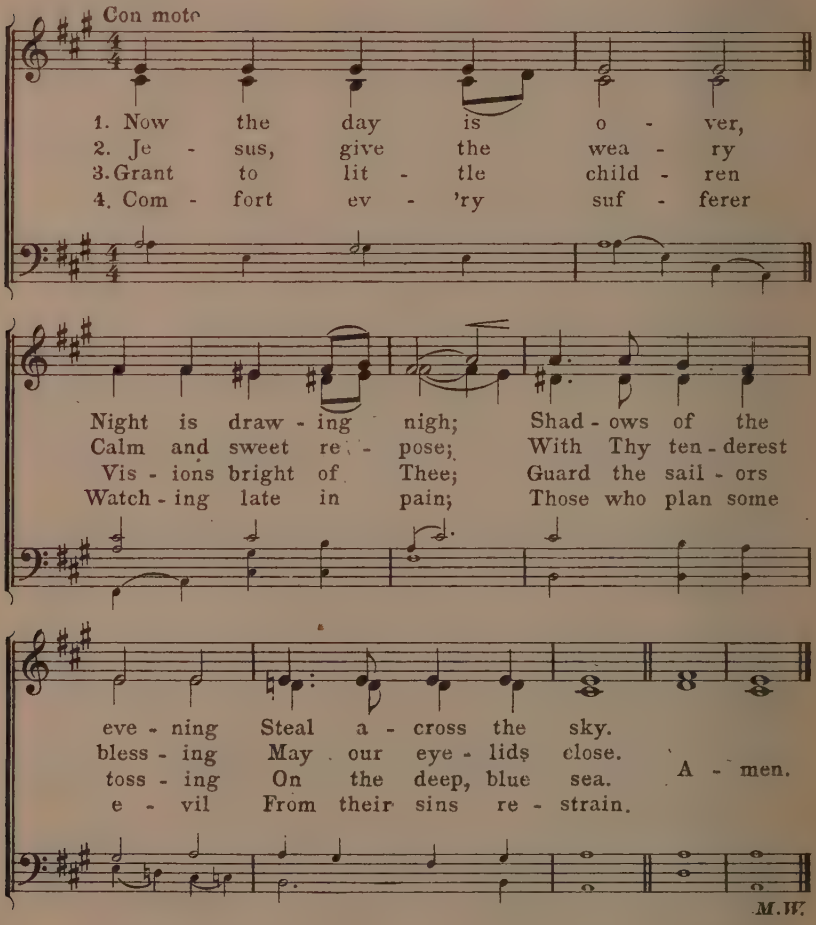
M.W.

J.F.&B.5265–64

31 Now the Day is Over

"Merrial"

S. Baring-Gould — J. Barnby


Con moto
1. Now the day is o - ver,
2. Je - sus, give the wea - ry
3. Grant to lit - tle child - ren
4. Com - fort ev - 'ry suf - ferer
Night is draw - ing nigh; Shad - ows of the
Calm and sweet re - pose; With Thy ten - derest
Vis - ions bright of Thee; Guard the sail - ors
Watch - ing late in pain; Those who plan some
eve - ning Steal a - cross the sky.
bless - ing May our eye - lids close.
toss - ing On the deep, blue sea.
e - vil From their sins re - strain.
A - men.
M.W.

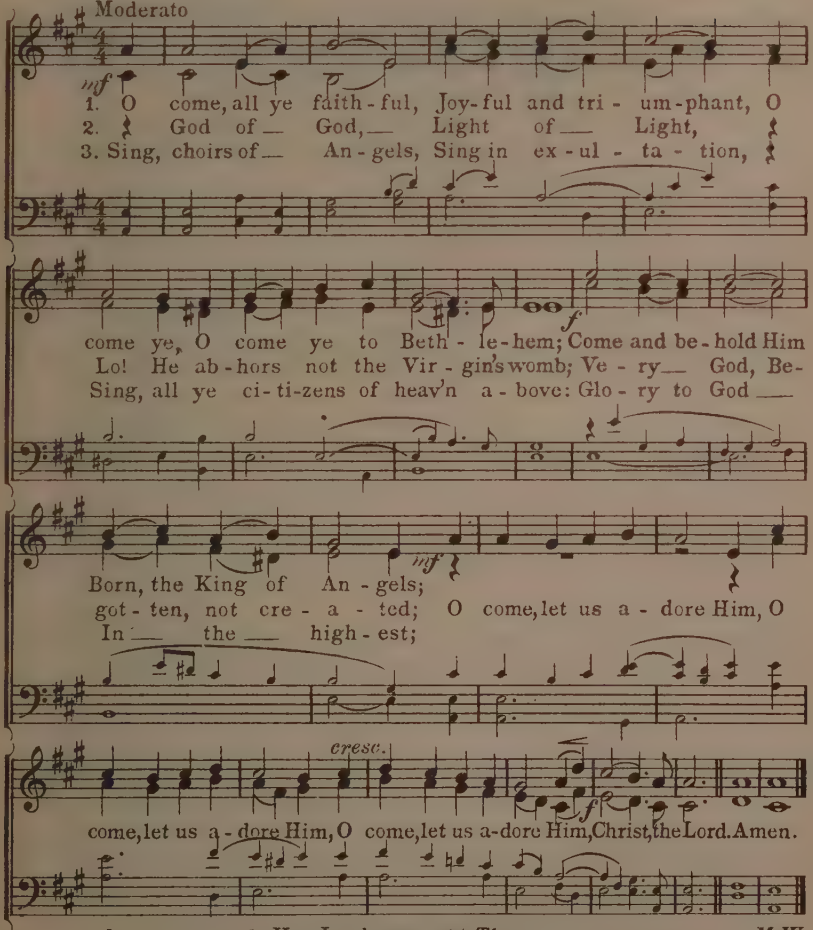
5. Through the long night-watches,
May Thine angels spread
Their white wings above me,
Watching round my bed.

6. When the morning wakens,
Then may I arise
Pure, and fresh, and sinless
In Thy holy eyes.

O Come, all ye Faithful

"Adeste Fideles"

Tr. Frederick Oakeley, 1841 — J. Reading


Moderato
mf
1. O come, all ye faith-ful, Joy-ful and tri-um-phant, O
2. God of God, Light of Light,
3. Sing, choirs of An-gels, Sing in ex-ul-ta-tion,
f
come ye, O come ye to Beth-le-hem; Come and be-hold Him
Lo! He ab-hors not the Vir-gin's womb; Ve-ry God, Be-
Sing, all ye ci-ti-zens of heav'n a-bove: Glo-ry to God
mf
Born, the King of An-gels;
got-ten, not cre-a-ted; O come, let us a-dore Him, O
In the high-est;
cresc.
f
come, let us a-dore Him, O come, let us a-dore Him, Christ, the Lord. Amen.

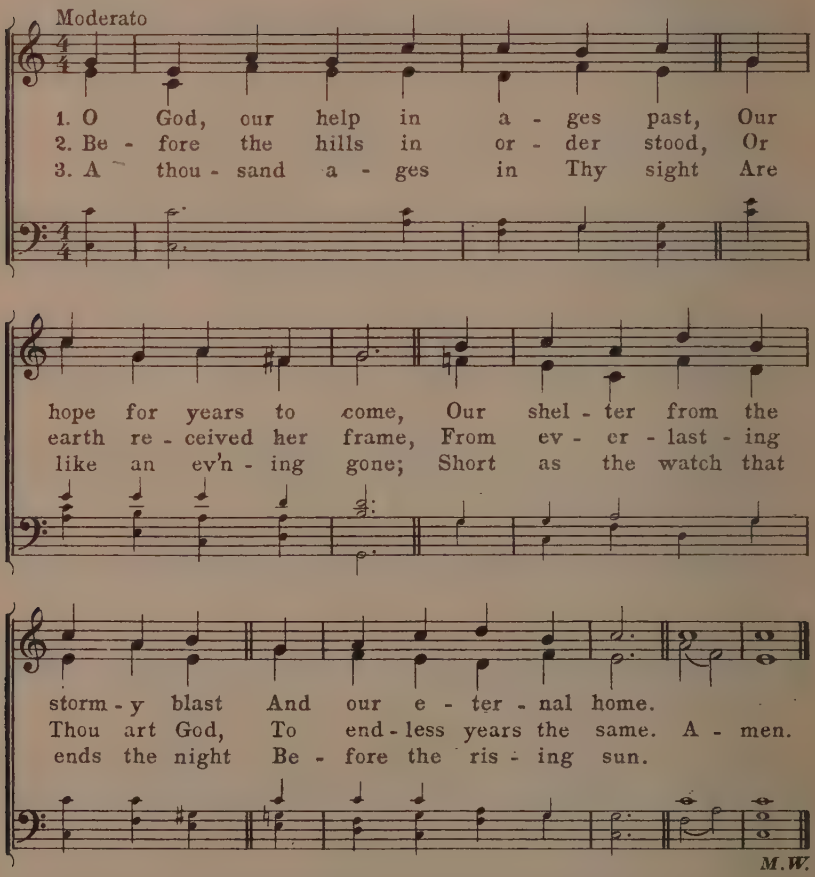
4. Yea, Lord, we greet Thee,
Born this happy morning,
Jesus, to Thee be glory giv'n;
Word of the Father,
Now in flesh appearing;
O come, etc.

M. W.

33 O God, our Help in Ages Past

"St. Anne"

I. Watts, 1719 — William Croft, 1708

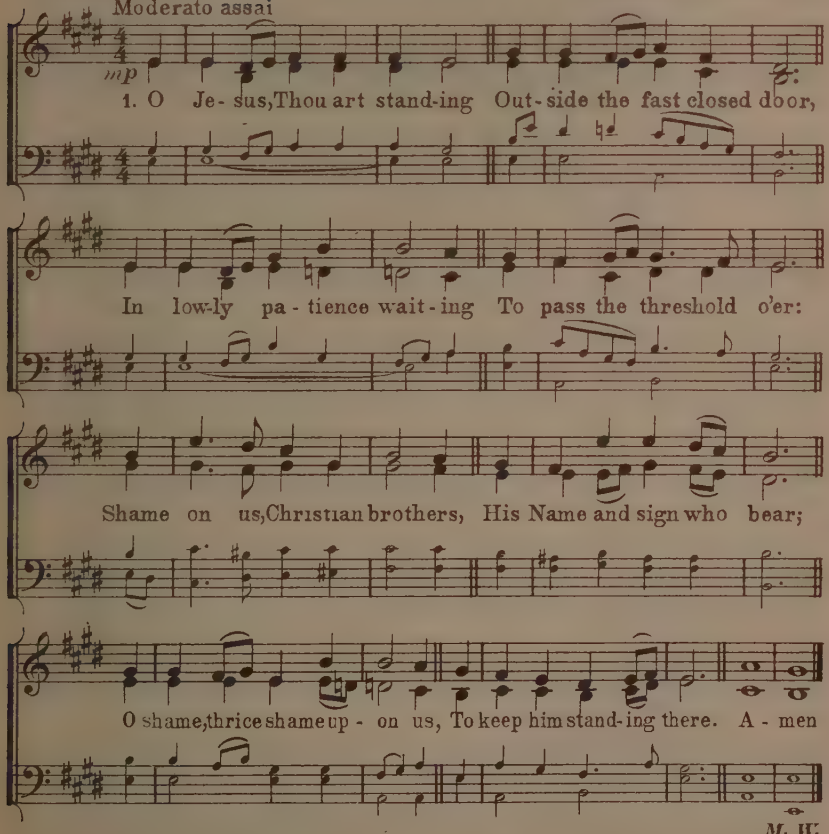

Moderato
1. O God, our help in a - ges past, Our
2. Be - fore the hills in or - der stood, Or
3. A thou - sand a - ges in Thy sight Are
hope for years to come, Our shel - ter from the
earth re - ceived her frame, From ev - er - last - ing
like an ev'n - ing gone; Short as the watch that
storm - y blast And our e - ter - nal home.
Thou art God, To end - less years the same. A - men.
ends the night Be - fore the ris - ing sun.
M.W.

4. Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day.

5. O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.

O Jesus, Thou Art Standing

W. W. How, 1867 *"St. Hilda"* Justin H. Knecht, 1799


Moderato assai
mp
1. O Je- sus, Thou art stand-ing Out-side the fast closed door,
In low-ly pa - tience wait-ing To pass the threshold o'er:
Shame on us, Christian brothers, His Name and sign who bear;
O shame, thrice shame up - on us, To keep him stand-ing there. A - men
M. W.

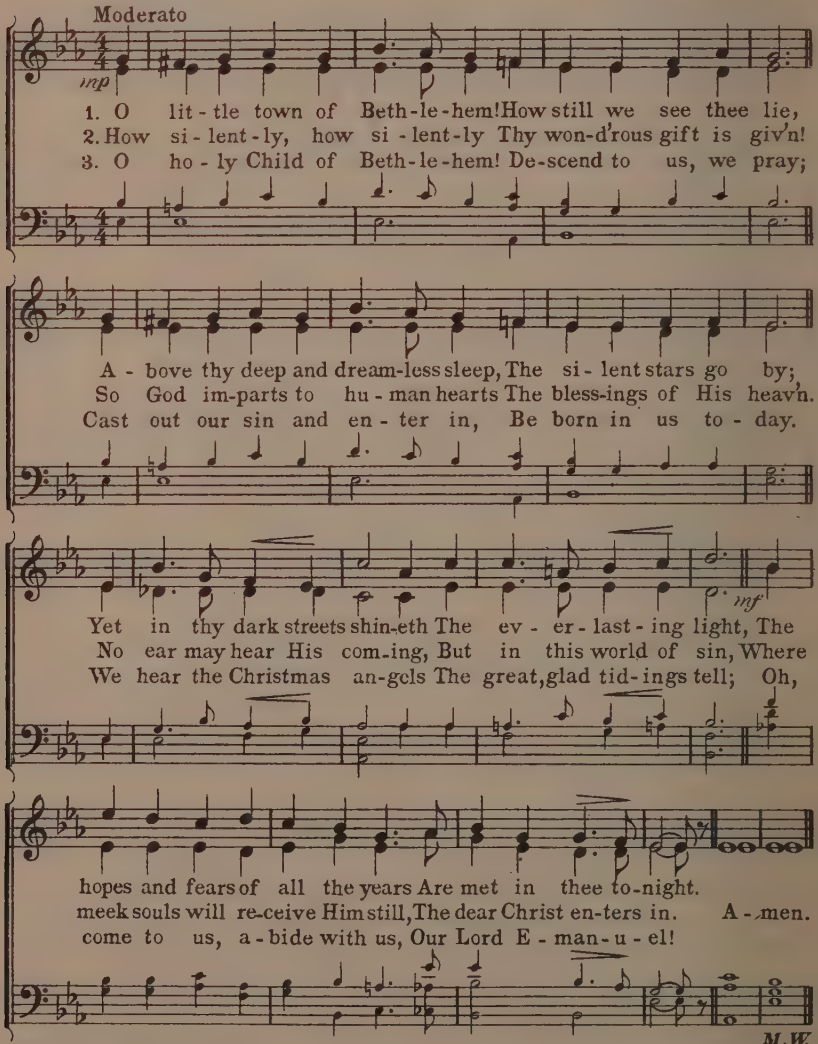
2. O Jesus, Thou art knocking:
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

3. O Jesus, Thou art pleading
In accents meek and low:
"I died for you, My children,
And will ye treat Me so?"
O Lord, with shame and sorrow
We open now the door:
Dear Saviour, enter, enter,
And leave us nevermore.

35 O Little Town of Bethlehem

"Bethlehem"

Phillips Brooks, 1868 — David Stevens

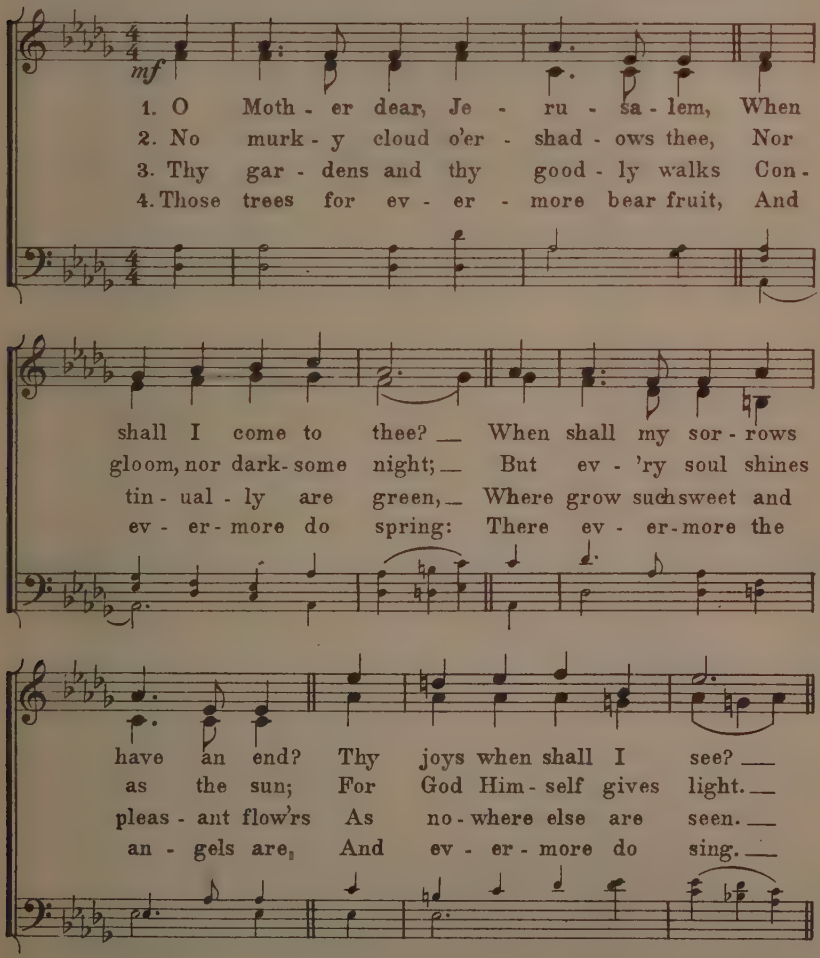

Moderato
mp
1. O lit - tle town of Beth-le-hem! How still we see thee lie,
2. How si - lent - ly, how si - lent - ly Thy won-d'rous gift is giv'n!
3. O ho - ly Child of Beth-le-hem! De-scend to us, we pray;
A - bove thy deep and dream-less sleep, The si - lent stars go by;
So God im-parts to hu - man hearts The bless-ings of His heav'n.
Cast out our sin and en - ter in, Be born in us to - day.
Yet in thy dark streets shin-eth The ev - er - last - ing light, The
No ear may hear His com-ing, But in this world of sin, Where
We hear the Christmas an-gels The great, glad tid-ings tell; Oh,
mf
hopes and fears of all the years Are met in thee to-night.
meek souls will re-ceive Him still, The dear Christ en-ters in.
come to us, a - bide with us, Our Lord E - man - u - el!
A - men.

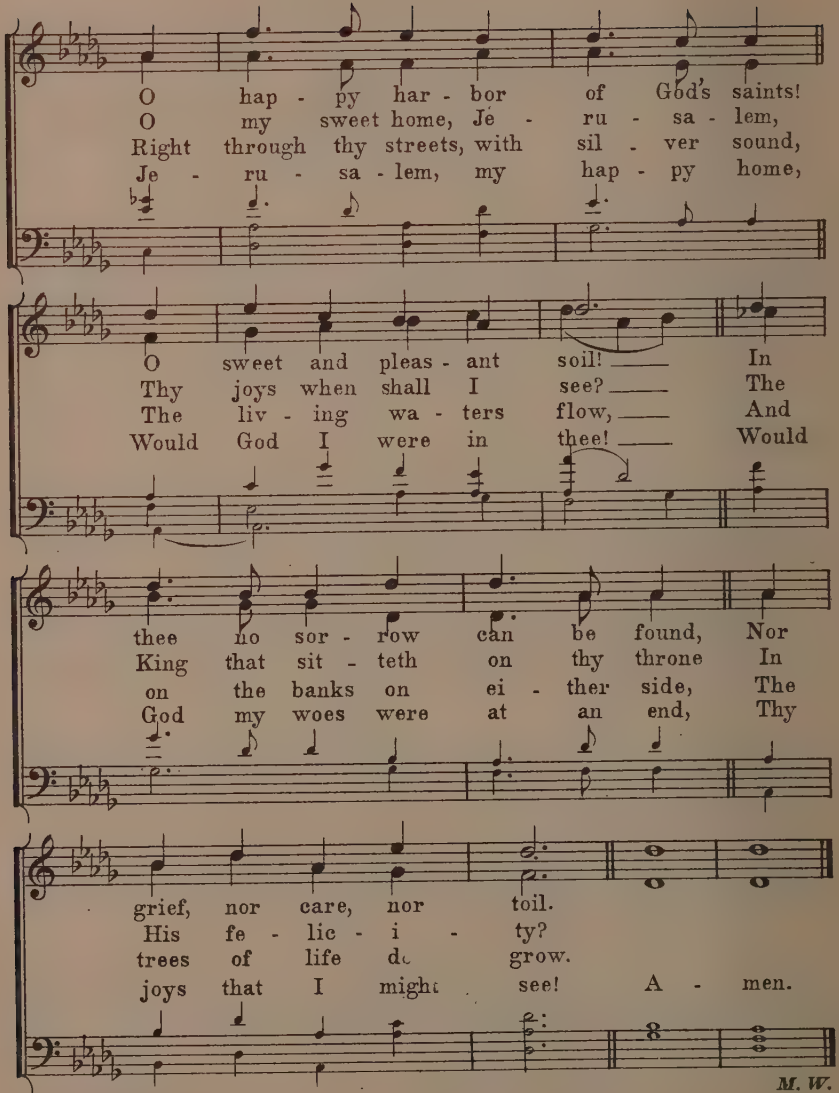
M.W.

O Mother Dear, Jerusalem

"Materna"

"F. B. P." Samuel A. Ward


mf
1. O Moth - er dear, Je - ru - sa - lem, When
2. No murk - y cloud o'er - shad - ows thee, Nor
3. Thy gar - dens and thy good - ly walks Con -
4. Those trees for ev - er - more bear fruit, And
shall I come to thee? When shall my sor - rows
gloom, nor dark - some night; But ev - 'ry soul shines
tin - ual - ly are green, Where grow such sweet and
ev - er - more do spring: There ev - er - more the
have an end? Thy joys when shall I see?
as the sun; For God Him - self gives light.
pleas - ant flow'rs As no - where else are seen.
an - gels are, And ev - er - more do sing.


O hap - py har - bor of God's saints!
O my sweet home, Je - ru - sa - lem,
Right through thy streets, with sil - ver sound,
Je - ru - sa - lem, my hap - py home,
O sweet and pleas - ant soil! In
Thy joys when shall I see? The
The liv - ing wa - ters flow, And
Would God I were in thee! Would
thee no sor - row can be found, Nor
King that sit - teth on thy throne In
on the banks on ei - ther side, The
God my woes were at an end, Thy
grief, nor care, nor toil.
His fe - lic - i - ty?
trees of life do grow.
joys that I might see! A - men.

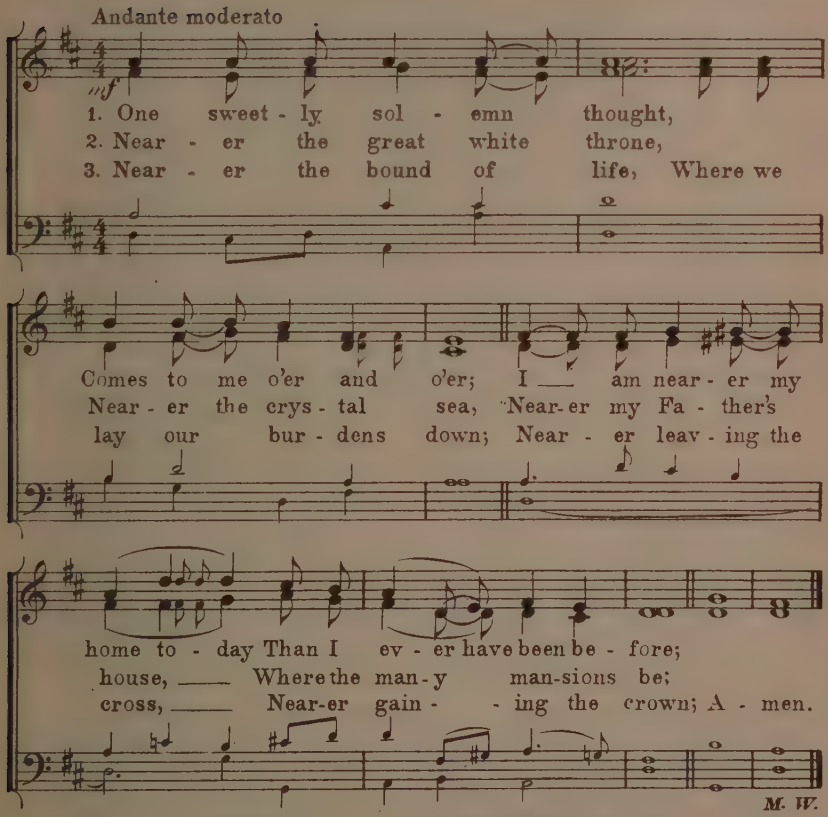
M. W.

One Sweetly Solemn Thought

P. Cary

"Ambrose"

R. S. Ambrose


Andante moderato
mf
1. One sweet - ly sol - emn thought,
2. Near - er the great white throne,
3. Near - er the bound of life, Where we
Comes to me o'er and o'er; I — am near - er my
Near - er the crys - tal sea, Near-er my Fa - ther's
lay our bur - dens down; Near - er leav - ing the
home to - day Than I ev - er have been be - fore;
house, — Where the man - y man-sions be;
cross, — Near-er gain - - ing the crown; A - men.
M. W.

4. But lying darkly between,
Winding down thro' the night,
Is the deep and unknown stream
To be crossed ere we reach the light.

5. Jesus, perfect my trust,
Strengthen the hand of my faith:
Let me feel Thee near when I stand
On the edge of the shore of death;

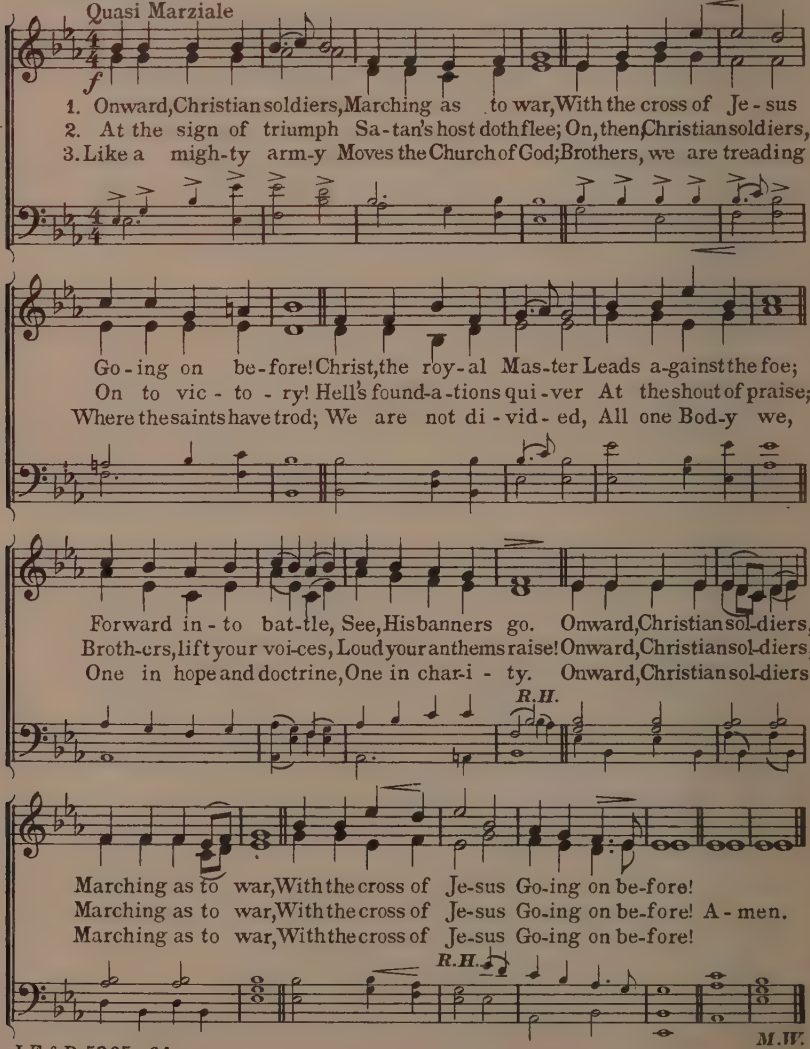
6. Feel Thee near when my feet
Are slipping over the brink;
For it may be I'm nearer home,
Nearer now than I think.

38

Onward, Christian Soldiers

"St. Gertrude"

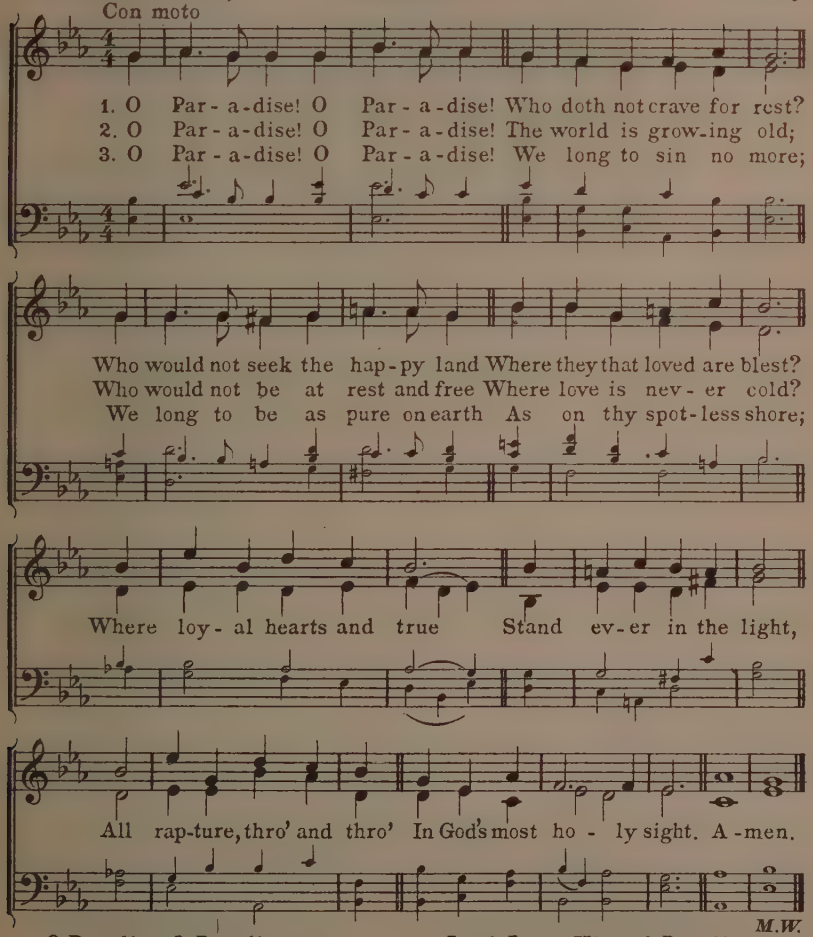
S. Baring-Gould, 1865 — A. Sullivan, 1872


Quasi Marziale
f
1. Onward, Christian soldiers, Marching as to war, With the cross of Je - sus
2. At the sign of triumph Sa - tan's host doth flee; On, then, Christian soldiers,
3. Like a migh-ty arm-y Moves the Church of God; Brothers, we are treading
Go - ing on be - fore! Christ, the roy - al Mas - ter Leads a-gainst the foe;
On to vic - to - ry! Hell's found-a-tions qui - ver At the shout of praise;
Where the saints have trod; We are not di - vid - ed, All one Bod-y we,
Forward in - to bat-tle, See, His banners go. Onward, Christian sol-diers,
Broth-ers, lift your voi-ces, Loud your anthems raise! Onward, Christian sol-diers,
One in hope and doctrine, One in char-i - ty. Onward, Christian sol-diers,
R.H.
Marching as to war, With the cross of Je-sus Go-ing on be-fore!
Marching as to war, With the cross of Je-sus Go-ing on be-fore! A - men.
Marching as to war, With the cross of Je-sus Go-ing on be-fore!
R.H.

M.W.

O Paradise

F. W. Faber *(First tune)* *"Paradise"* J. Barnby

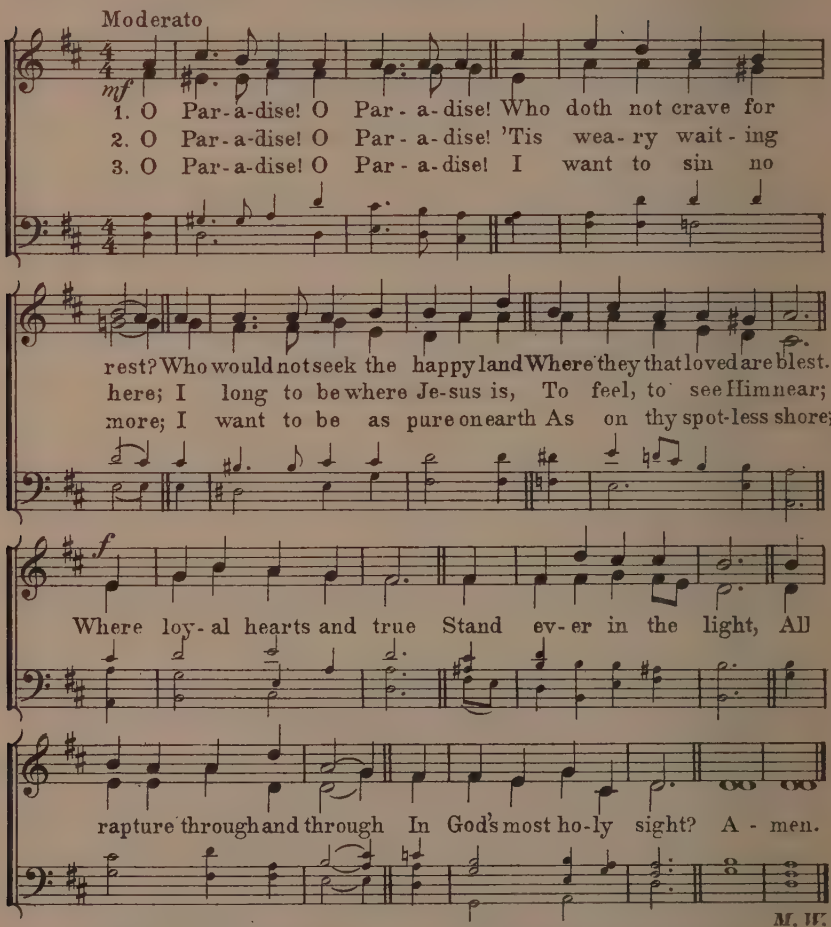

Con moto
1. O Par - a - dise! O Par - a - dise! Who doth not crave for rest?
2. O Par - a - dise! O Par - a - dise! The world is grow-ing old;
3. O Par - a - dise! O Par - a - dise! We long to sin no more;
Who would not seek the hap - py land Where they that loved are blest?
Who would not be at rest and free Where love is nev - er cold?
We long to be as pure on earth As on thy spot - less shore;
Where loy - al hearts and true Stand ev - er in the light,
All rap-ture, thro' and thro' In God's most ho - ly sight. A - men.
M.W.

4. O Paradise, O Paradise,
We shall not wait for long;
E'en now the loving ear may catch
Faint fragments of thy song;
Where loyal hearts, etc.

5. Lord Jesus, King of Paradise,
O keep us in Thy love,
And guide us to that happy land
Of perfect rest above;
Where loyal hearts, etc.

40 O Paradise!

F. W. Faber *(Second tune)* *"Paradise"* R. A. Turton


Moderato
mf
1. O Par-a-dise! O Par-a-dise! Who doth not crave for rest? Who would not seek the happy land Where they that loved are blest.
2. O Par-a-dise! O Par-a-dise! 'Tis wea-ry wait-ing here; I long to be where Je-sus is, To feel, to see Him near;
3. O Par-a-dise! O Par-a-dise! I want to sin no more; I want to be as pure on earth As on thy spot-less shore;
f
Where loy-al hearts and true Stand ev-er in the light, All rapture through and through In God's most ho-ly sight? A-men.
M. W.

4. O Paradise! O Paradise!
I greatly long to see
The special place my dearest Lord
In love prepares for me;
Where loyal &c.

5. O Paradise! O Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song;
Where loyal &c.

J. F. & B. 5265-64 *Copyright, 1905, by J. Fischer & Bro.*

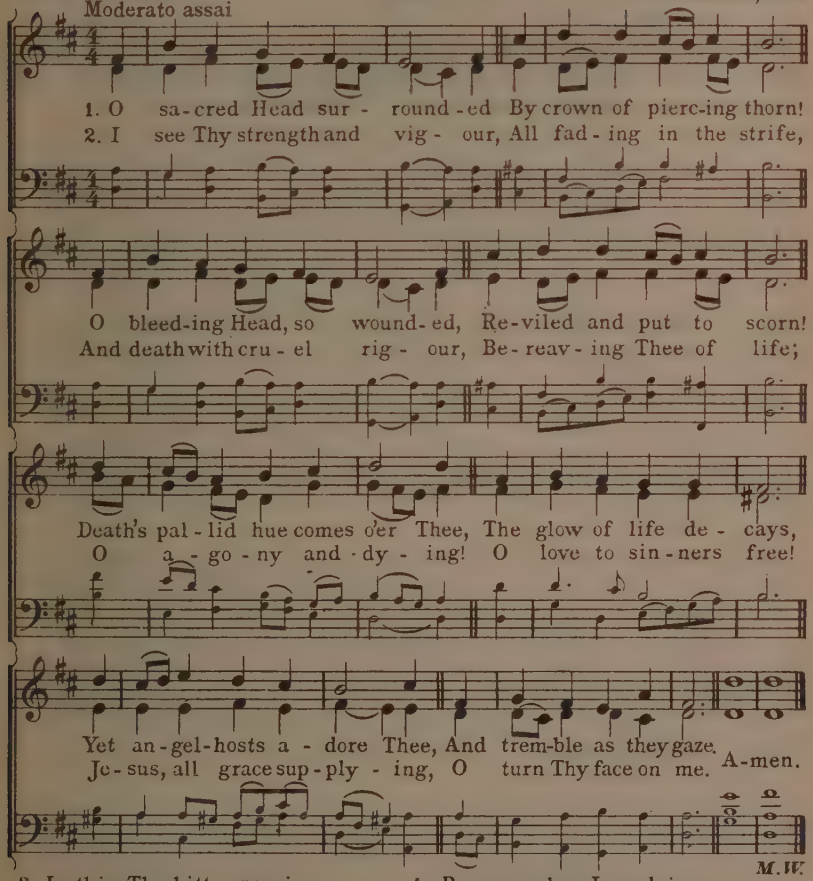
St. Bernard, 1091-1153
Tr. H.W. Baker

O Sacred Head

"Passion"

H. L. Hassler, 1613

Moderato assai


1. O sa-cred Head sur - round-ed By crown of pierc-ing thorn!
2. I see Thy strength and vig - our, All fad-ing in the strife,
O bleed-ing Head, so wound-ed, Re-viled and put to scorn!
And death with cru - el rig - our, Be-reav-ing Thee of life;
Death's pal-lid hue comes o'er Thee, The glow of life de - cays,
O a - go - ny and - dy - ing! O love to sin-ners free!
Yet an-gel-hosts a - dore Thee, And trem-ble as they gaze.
Je-sus, all grace sup-ply - ing, O turn Thy face on me.
A-men.
M.W.

3. In this, Thy bitter passion
Good Shepherd, think of me
With Thy most sweet compassion,
Unworthy though I be:
Beneath Thy Cross abiding
For ever would I rest,
In Thy dear love confiding,
And with Thy presence blest.

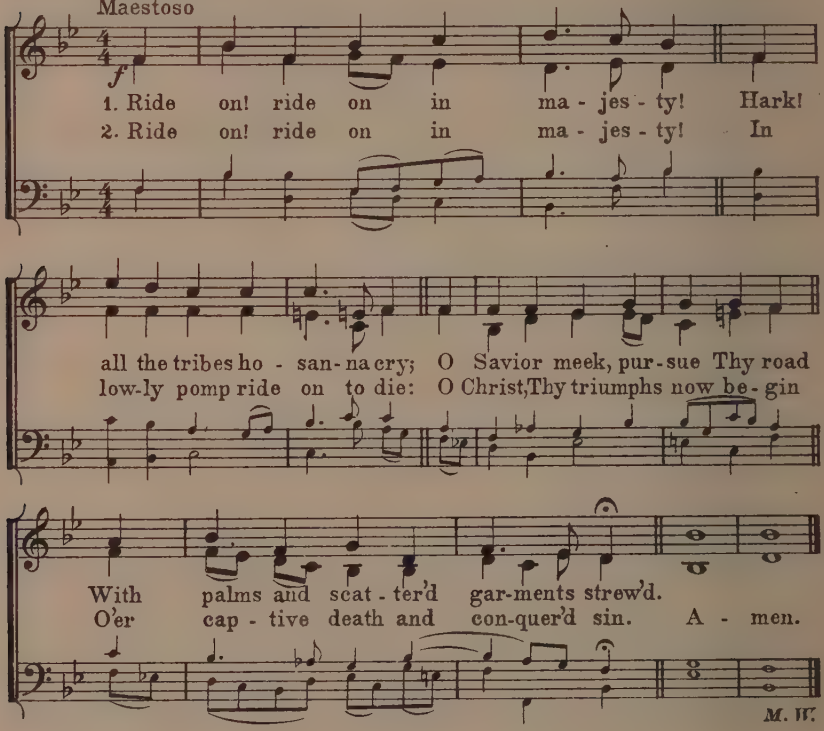
4. Be near when I am dying;
O show Thy Cross to me:
And to my succour flying,
Come, Lord, and set me free.
These eyes, new faith receiving,
From Jesus shall not move;
For he, who dies believing,
Dies safely through Thy love.

J.F.&B. 5265-64

42 Ride On, Ride On in Majesty

"St. Drostane"

Henry H. Milman, 1827 — J. B. Dykes


Maestoso
f
1. Ride on! ride on in ma - jes - ty! Hark!
2. Ride on! ride on in ma - jes - ty! In
all the tribes ho - san - na cry; O Savior meek, pur - sue Thy road
low-ly pomp ride on to die: O Christ, Thy triumphs now be - gin
With palms and scat - ter'd gar-ments strew'd.
O'er cap - tive death and con-quer'd sin. A - men.
M. W.

3. Ride on! ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

4. Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.

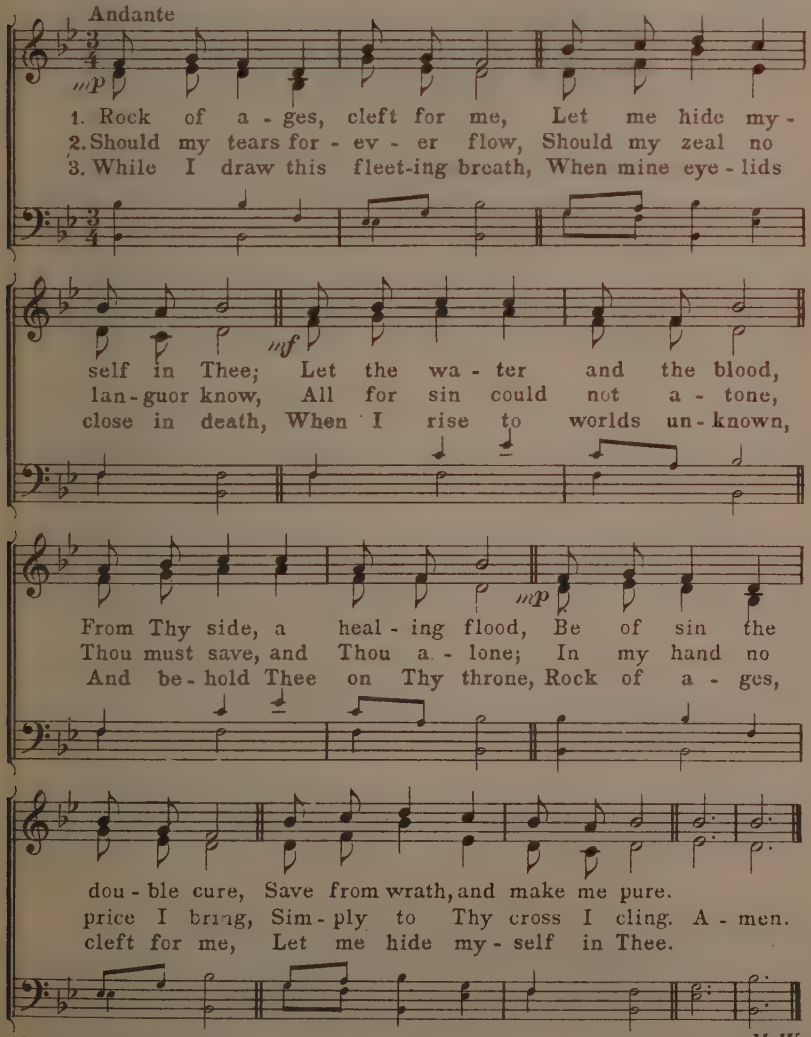
5. Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

Rock of Ages

"Toplady"

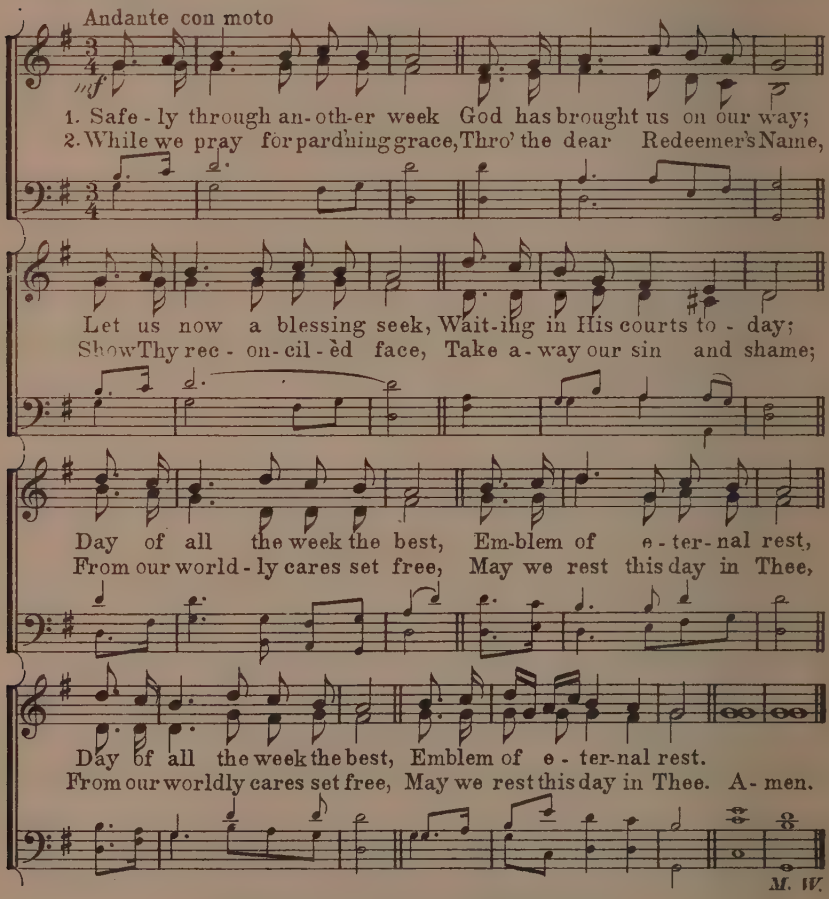
A. M. Toplady, 1776
Thomas Cotterill, 1819

Thomas Hastings, 1830


Andante
mp
1. Rock of a - ges, cleft for me, Let me hide my -
2. Should my tears for - ev - er flow, Should my zeal no
3. While I draw this fleet-ing breath, When mine eye - lids
mf
self in Thee; Let the wa - ter and the blood,
lan - guor know, All for sin could not a - tone,
close in death, When I rise to worlds un - known,
mp
From Thy side, a heal - ing flood, Be of sin the
Thou must save, and Thou a - lone; In my hand no
And be - hold Thee on Thy throne, Rock of a - ges,
dou - ble cure, Save from wrath, and make me pure.
price I bring, Sim - ply to Thy cross I cling. A - men.
cleft for me, Let me hide my - self in Thee.

41 Safely Through Another Week

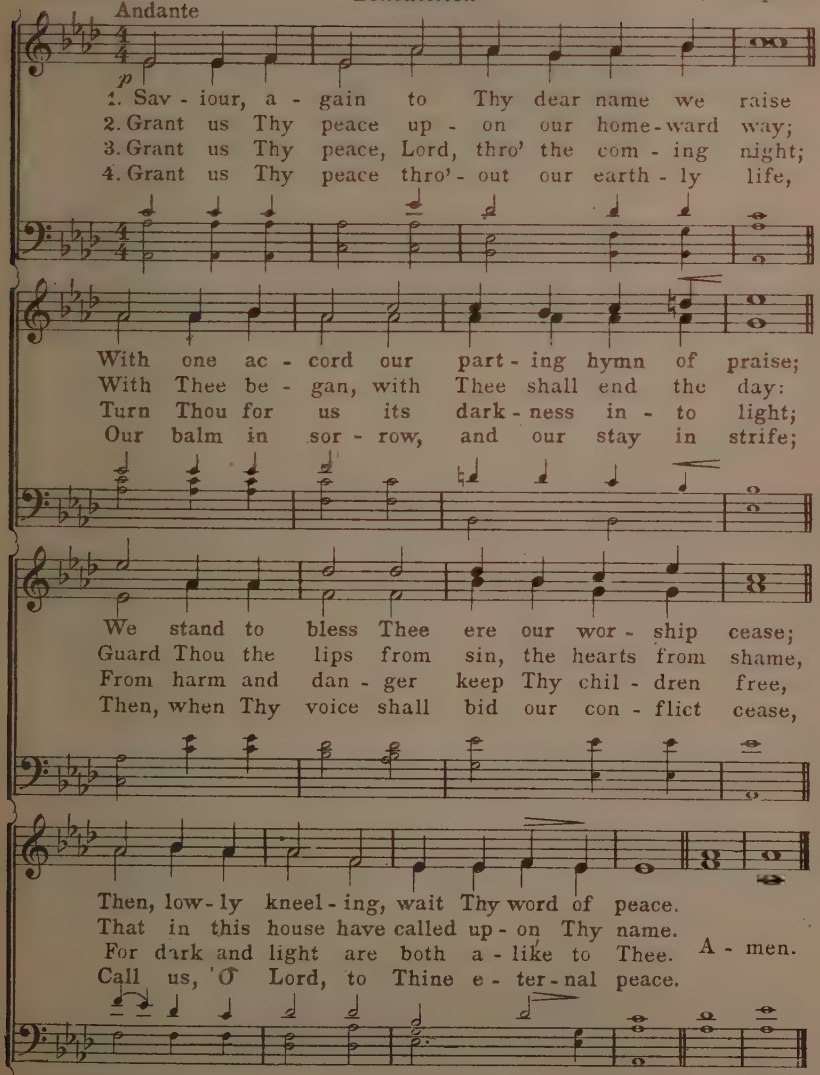
J. Newton, 1774 — *"Sabbath"* — L. Mason


Andante con moto
mf
1. Safe - ly through an-oth-er week God has brought us on our way;
2. While we pray for pard'ning grace, Thro' the dear Redeemer's Name,
Let us now a blessing seek, Wait-ing in His courts to - day;
Show Thy rec - on-cil - èd face, Take a - way our sin and shame;
Day of all the week the best, Em-blem of e - ter-nal rest,
From our world - ly cares set free, May we rest this day in Thee,
Day of all the week the best, Emblem of e - ter-nal rest.
From our worldly cares set free, May we rest this day in Thee. A - men.
M. W.

3. Here we come Thy Name to praise;
Let us feel Thy presence near;
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast.

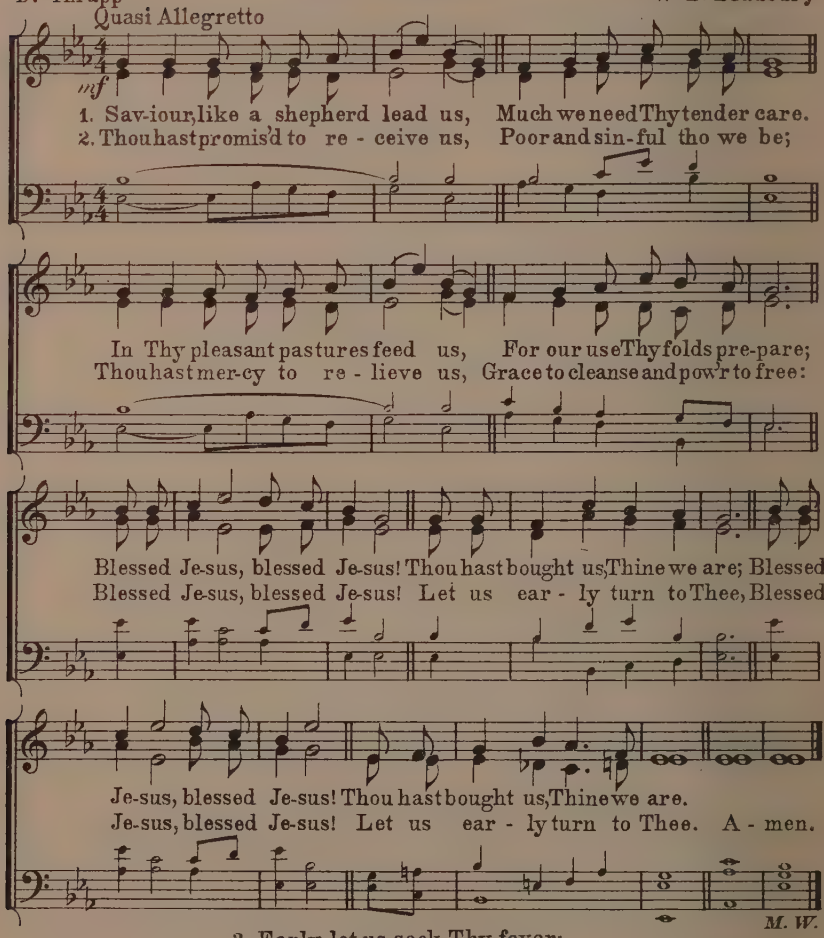
Saviour, Again

John Ellerton — *"Benediction"* — E. J. Hopkins


Andante
p
1. Sav - iour, a - gain to Thy dear name we raise
2. Grant us Thy peace up - on our home-ward way;
3. Grant us Thy peace, Lord, thro' the com - ing night;
4. Grant us Thy peace thro'- out our earth - ly life,
With one ac - cord our part - ing hymn of praise;
With Thee be - gan, with Thee shall end the day:
Turn Thou for us its dark - ness in - to light;
Our balm in sor - row, and our stay in strife;
We stand to bless Thee ere our wor - ship cease;
Guard Thou the lips from sin, the hearts from shame,
From harm and dan - ger keep Thy chil - dren free,
Then, when Thy voice shall bid our con - flict cease,
Then, low - ly kneel - ing, wait Thy word of peace.
That in this house have called up - on Thy name.
For dark and light are both a - like to Thee.
Call us, O Lord, to Thine e - ter - nal peace.
A - men.

46 Saviour, Like a Shepherd Lead Us

D. Thrupp — *"Pleasant Pastures"* — W. B. Bradbury

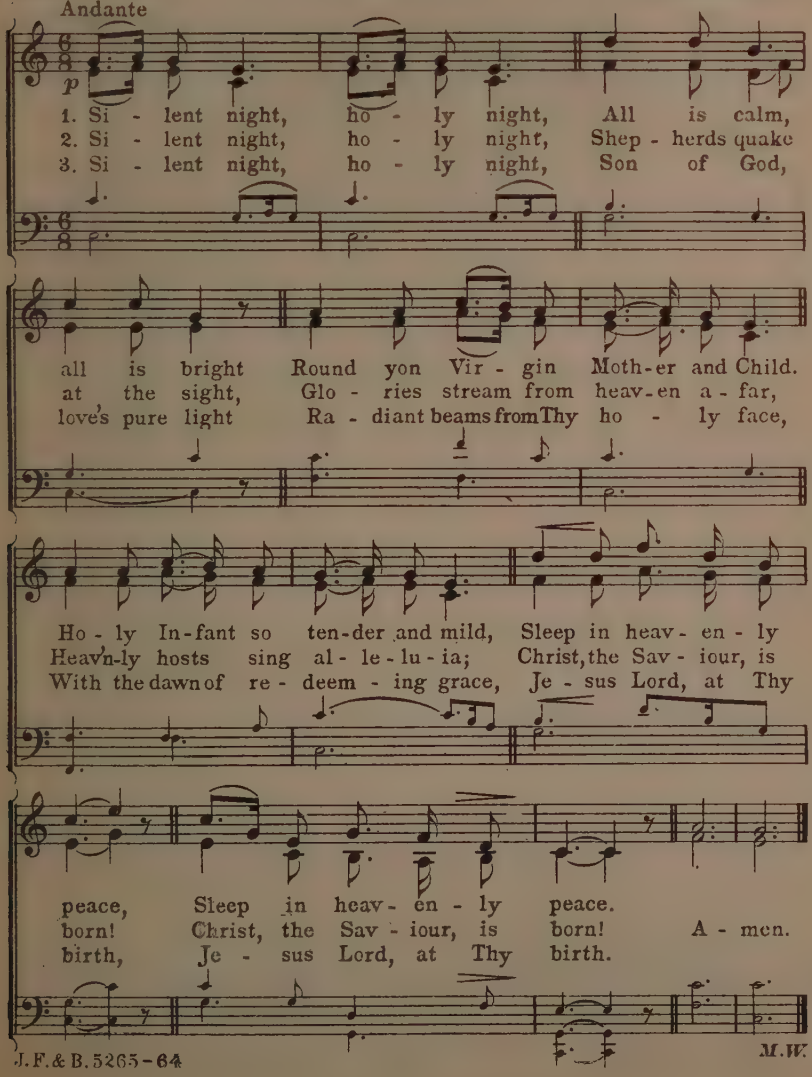

Quasi Allegretto
mf
1. Sav-iour, like a shepherd lead us, Much we need Thy tender care.
2. Thou hast promis'd to re - ceive us, Poor and sin-ful tho we be;
In Thy pleasant pastures feed us, For our use Thy folds pre-pare;
Thou hast mer-cy to re - lieve us, Grace to cleanse and pow'r to free:
Blessed Je-sus, blessed Je-sus! Thou hast bought us, Thine we are; Blessed
Blessed Je-sus, blessed Je-sus! Let us ear - ly turn to Thee, Blessed
Je-sus, blessed Je-sus! Thou hast bought us, Thine we are.
Je-sus, blessed Je-sus! Let us ear - ly turn to Thee. A - men.
M. W.

3. Early let us seek Thy favor;
Early let us do Thy will;
Do Thou Lord, our only Savior,
With Thy love our bosoms fill:
Blessed Jesus!
Thou hast loved us: love us still. Amen.

Silent Night

"Holy Night"

Rev. Joseph Mohr — Franz Grüber, 1818


Andante
p
1. Si - lent night, ho - ly night, All is calm,
2. Si - lent night, ho - ly night, Shep - herds quake
3. Si - lent night, ho - ly night, Son of God,
all is bright Round yon Vir - gin Moth-er and Child.
at the sight, Glo - ries stream from heav-en a - far,
love's pure light Ra - diant beams from Thy ho - ly face,
Ho - ly In-fant so ten-der and mild, Sleep in heav - en - ly
Heav'n-ly hosts sing al - le - lu - ia; Christ, the Sav - iour, is
With the dawn of re - deem - ing grace, Je - sus Lord, at Thy
peace, Sleep in heav - en - ly peace.
born! Christ, the Sav - iour, is born! A - men.
birth, Je - sus Lord, at Thy birth.

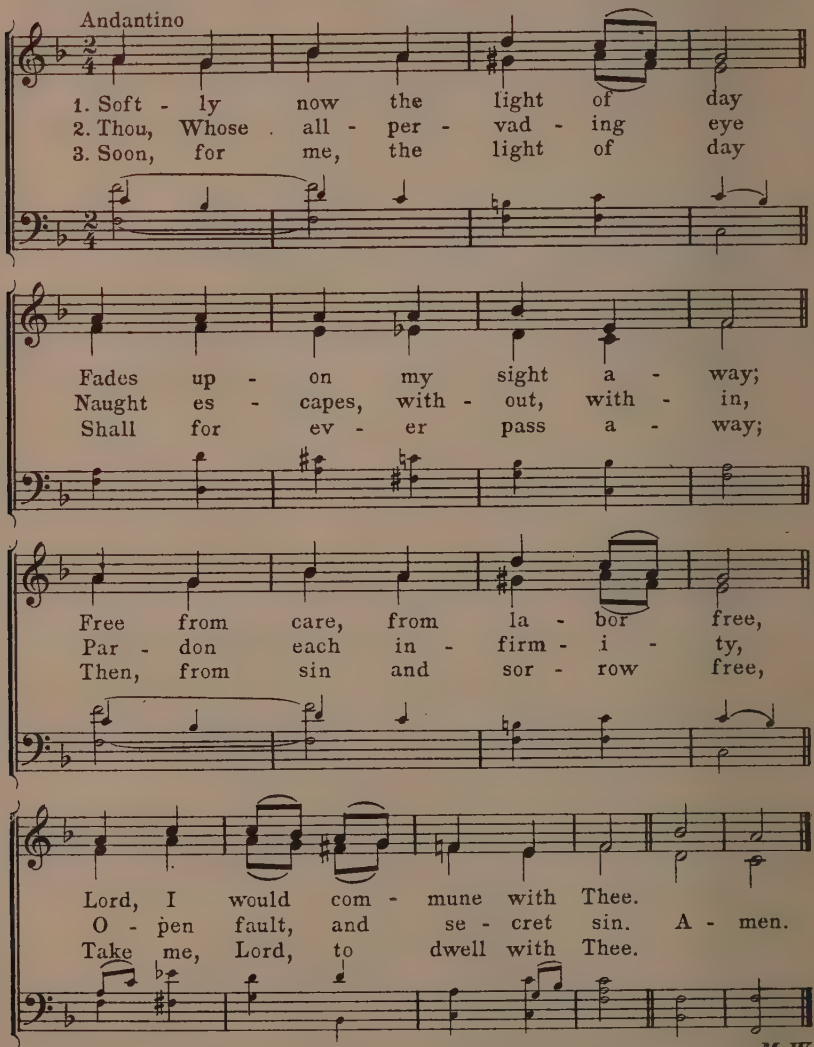
48

Softly now the Light of Day

George W. Doane

"Seymour"

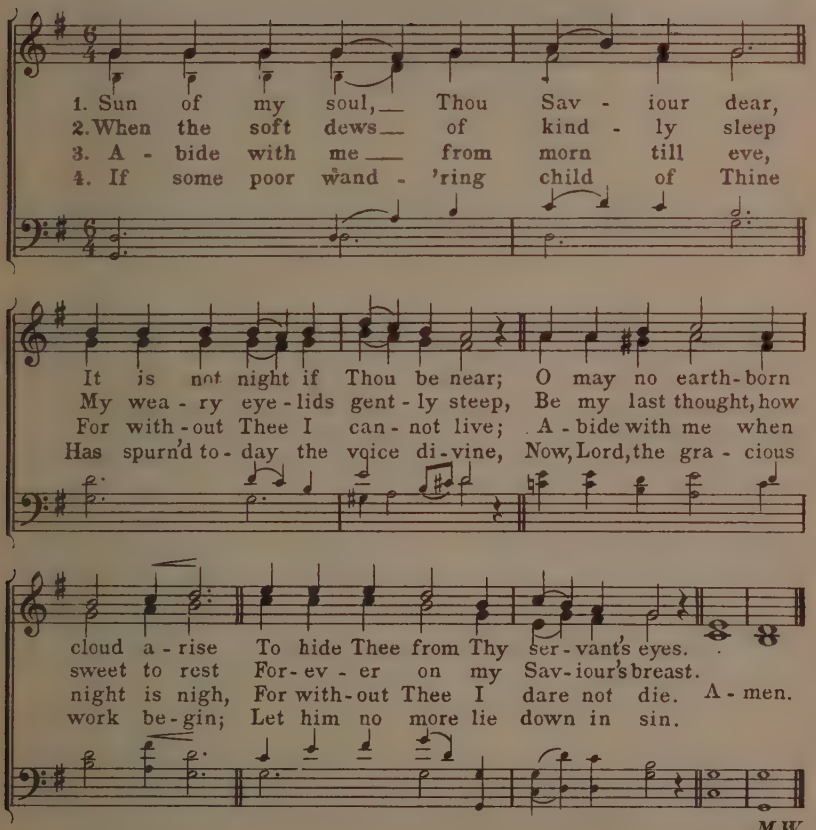
C. M. von Weber


Andantino
1. Soft - ly now the light of day
2. Thou, Whose all - per - vad - ing eye
3. Soon, for me, the light of day
Fades up - on my sight a - way;
Naught es - capes, with - out, with - in,
Shall for ev - er pass a - way;
Free from care, from la - bor free,
Par - don each in - firm - i - ty,
Then, from sin and sor - row free,
Lord, I would com - mune with Thee.
O - pen fault, and se - cret sin. A - men.
Take me, Lord, to dwell with Thee.

Sun of My Soul

"Hursley"

Rev. J. Keble, 1820 — P. Ritter, 1792


1. Sun of my soul, Thou Sav - iour dear,
2. When the soft dews of kind - ly sleep
3. A - bide with me from morn till eve,
4. If some poor wand - 'ring child of Thine
It is not night if Thou be near; O may no earth-born
My wea - ry eye-lids gent - ly steep, Be my last thought, how
For with-out Thee I can - not live; A - bide with me when
Has spurn'd to - day the voice di - vine, Now, Lord, the gra - cious
cloud a - rise To hide Thee from Thy ser - vant's eyes.
sweet to rest For-ev - er on my Sav-iour's breast.
night is nigh, For with-out Thee I dare not die. A - men.
work be - gin; Let him no more lie down in sin.

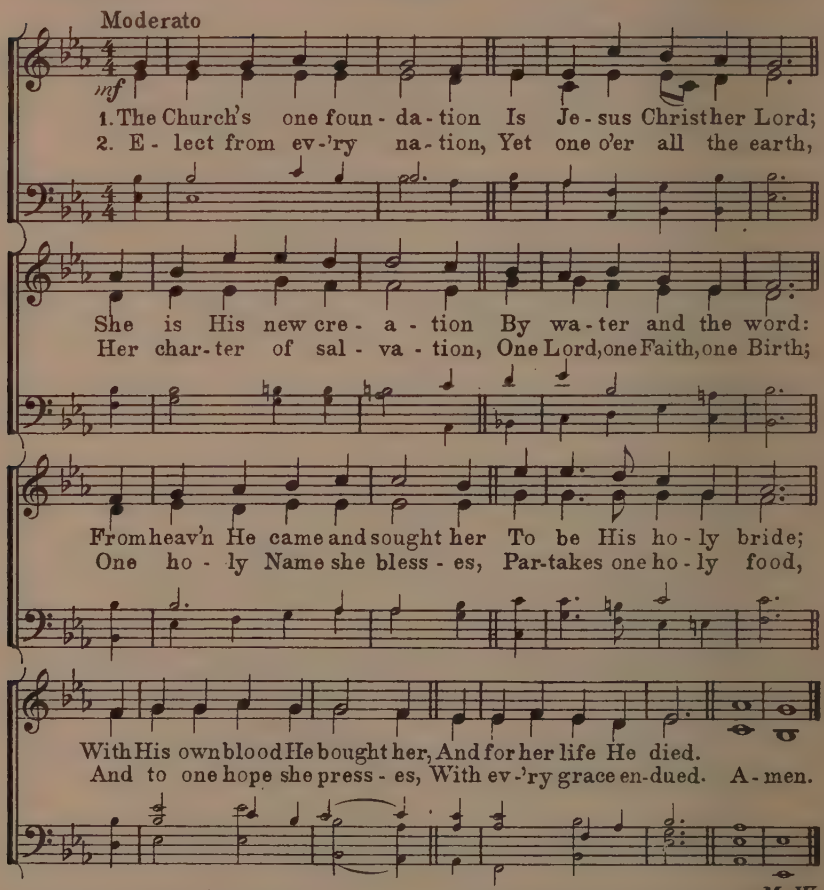
M.W.

5. Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be ev'ry mourner's sleep to-night,
Like infant's slumbers, pure and light.

6. Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heav'n above.

50 The Church's One Foundation

S. J. Stone, 1866 — *"Aurelia"* — S. S. Wesley


Moderato
mf
1. The Church's one foun - da - tion Is Je - sus Christ her Lord;
2. E - lect from ev - 'ry na - tion, Yet one o'er all the earth,
She is His new cre - a - tion By wa - ter and the word:
Her char - ter of sal - va - tion, One Lord, one Faith, one Birth;
From heav'n He came and sought her To be His ho - ly bride;
One ho - ly Name she bless - es, Par - takes one ho - ly food,
With His own blood He bought her, And for her life He died.
And to one hope she press - es, With ev - 'ry grace en - dued. A - men.
M. W.

3. 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

4. Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won.
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee.

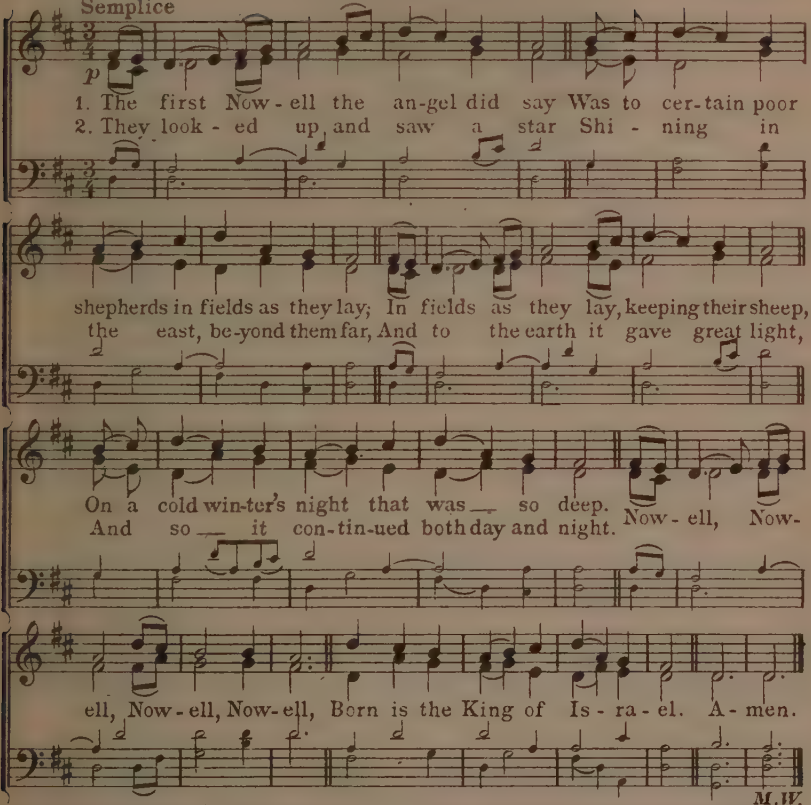
The First Nowell

"The First Nowell"

Traditional

Traditional

Semplice


p
1. The first Now - ell the an-gel did say Was to cer-tain poor
2. They look - ed up and saw a star Shi - ning in
shepherds in fields as they lay; In fields as they lay, keeping their sheep,
the east, be-yond them far, And to the earth it gave great light,
On a cold win-ter's night that was so deep. Now - ell, Now-
And so it con-tin-ued both day and night.
ell, Now - ell, Now-ell, Born is the King of Is - ra - el. A - men.

M.W.

3. And by the light of that same star
Three wise men came from country far;
To seek for a king was their intent,
And to follow the star wherever it went.
Nowell, etc.

4. This star drew nigh to the north-west,
O'er Bethlehem it took its rest,
And there it did both stop and stay
Right over the place where Jesus lay.
Nowell, etc.

5. Then entered in those wise men three
Full reverently upon their knee,
And offered there in His presence,
Their gold and myrrh and frankincense.
Nowell, etc.

6. Then let us all with one accord
Sing praises to our heavenly Lord;
That hath made heaven and earth of naught,
And with His Blood mankind hath bought.
Nowell, etc.

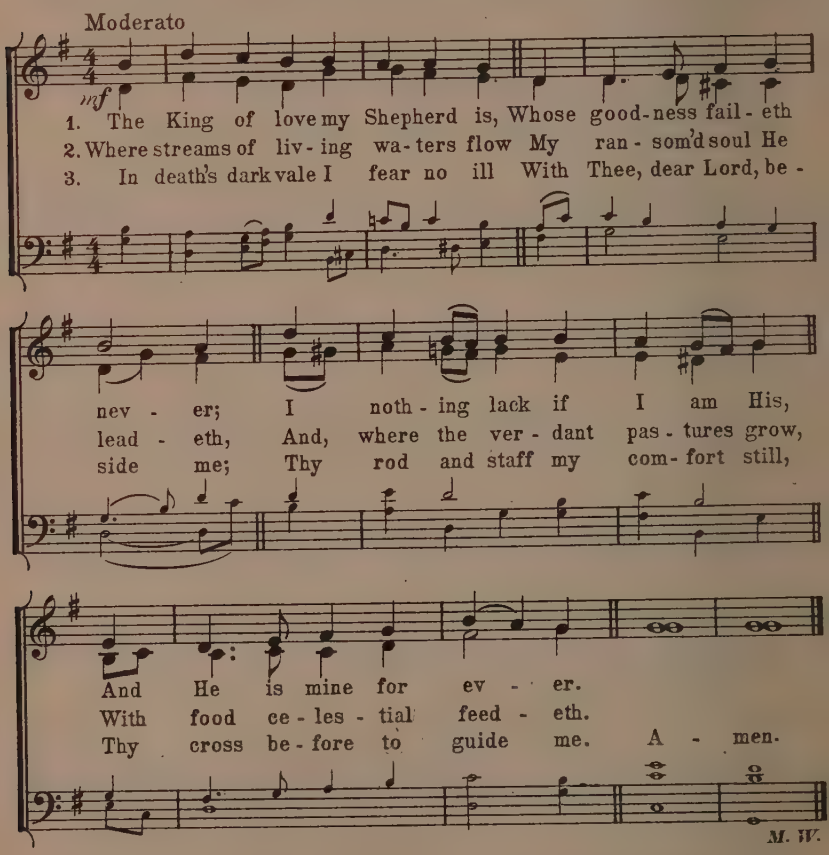
J.F.& B. 5265 - 64

Religious Education
EXHIBIT
Pacific School of Religion

52 The King of Love my Shepherd Is

"Dominus Regit Me"

H. W. Baker, 1868 — J. B. Dykes

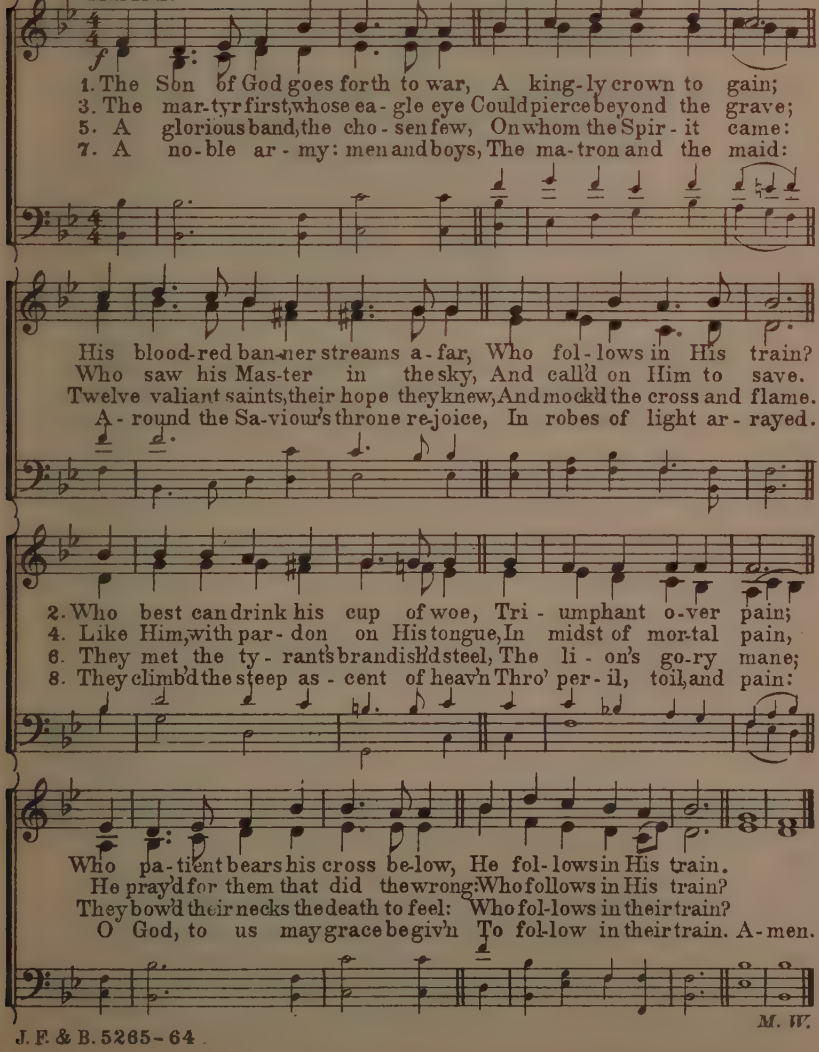

Moderato
mf
1. The King of love my Shepherd is, Whose good-ness fail-eth
2. Where streams of liv-ing wa-ters flow My ran-som'd soul He
3. In death's dark vale I fear no ill With Thee, dear Lord, be-
nev-er; I noth-ing lack if I am His,
lead-eth, And, where the ver-dant pas-tures grow,
side me; Thy rod and staff my com-fort still,
And He is mine for ev-er.
With food ce-les-tial feed-eth.
Thy cross be-fore to guide me. A-men.
M. W.

4. Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth!

5. And so through all the length of days,
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Within Thy house for ever.

53 The Son of God Goes Forth to War

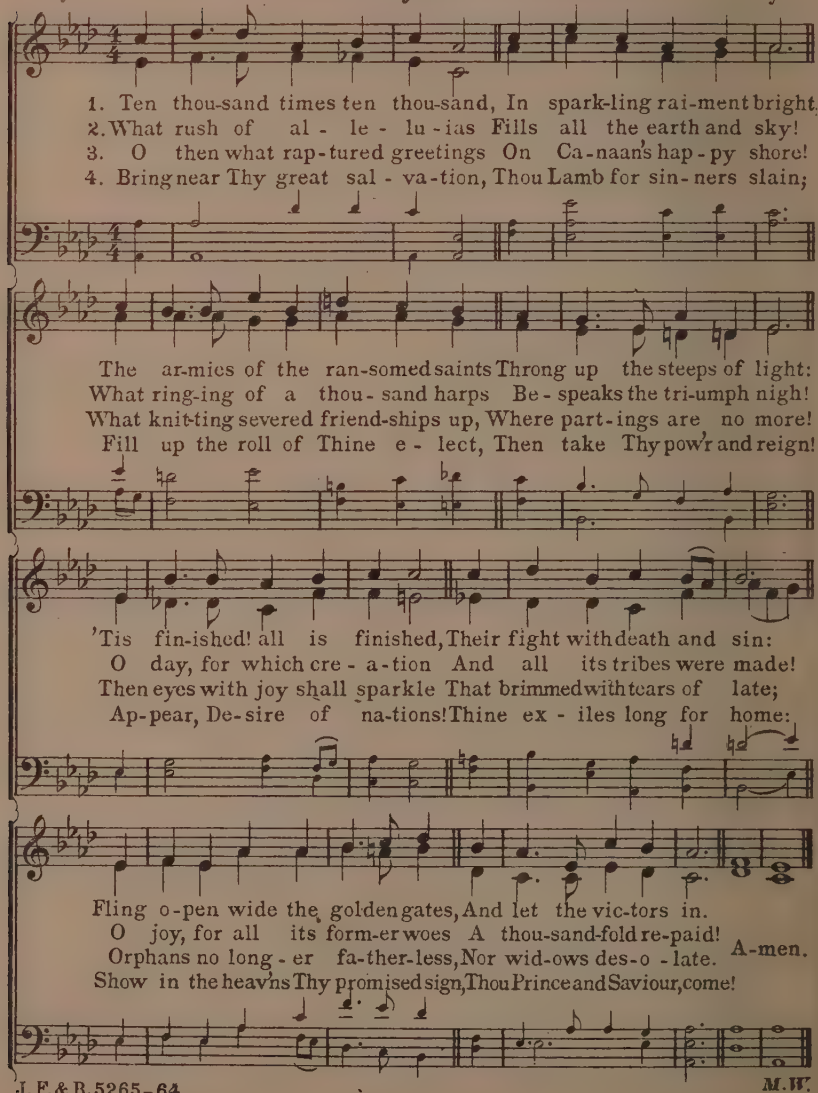
R. Heber, 1812 *"All Saints"* H. S. Cutler


Marziale
f
1. The Son of God goes forth to war, A king-ly crown to gain;
His blood-red ban-ner streams a-far, Who fol-lows in His train?
2. Who best can drink his cup of woe, Tri-umphant o-ver pain;
Who pa-tient bears his cross be-low, He fol-lows in His train.
3. The mar-tyr first, whose ea-gle eye Could pierce be-yond the grave;
Who saw his Mas-ter in the sky, And call'd on Him to save.
4. Like Him, with par-don on His tongue, In midst of mor-tal pain,
He pray'd for them that did the wrong: Who follows in His train?
5. A glorious band, the cho-sen few, On whom the Spir-it came:
Twelve valiant saints, their hope they knew, And mock'd the cross and flame.
6. They met the ty-rant's brandish'd steel, The li-on's go-ry mane;
They bow'd their necks the death to feel: Who fol-lows in their train?
7. A no-ble ar-my: men and boys, The ma-tron and the maid:
A-round the Sa-viour's throne re-joice, In robes of light ar-rayed.
8. They climb'd the steep as-cent of heav'n Thro' per-il, toil, and pain:
O God, to us may grace be giv'n To fol-low in their train. A-men.

M. W.

54 Ten Thousand Times Ten Thousand

Henry Alford — *"Alford"* — J. B. Dykes


1. Ten thou-sand times ten thou-sand, In spark-ling rai-ment bright
2. What rush of al - le - lu - ias Fills all the earth and sky!
3. O then what rap-tured greetings On Ca-naan's hap-py shore!
4. Bring near Thy great sal - va-tion, Thou Lamb for sin-ners slain;
The ar-mies of the ran-somed saints Throng up the steeps of light:
What ring-ing of a thou - sand harps Be - speaks the tri-umph nigh!
What knit-ting severed friend-ships up, Where part-ings are no more!
Fill up the roll of Thine e - lect, Then take Thy pow'r and reign!
'Tis fin-ished! all is finished, Their fight with death and sin:
O day, for which cre - a-tion And all its tribes were made!
Then eyes with joy shall sparkle That brimmed with tears of late;
Ap-pear, De-sire of na-tions! Thine ex - iles long for home:
Fling o-pen wide the golden gates, And let the vic-tors in.
O joy, for all its form-er woes A thou-sand-fold re-paid!
Orphans no long - er fa-ther-less, Nor wid-ows des-o - late.
Show in the heav'ns Thy promised sign, Thou Prince and Saviour, come!
A-men.

B. S. Ingeman

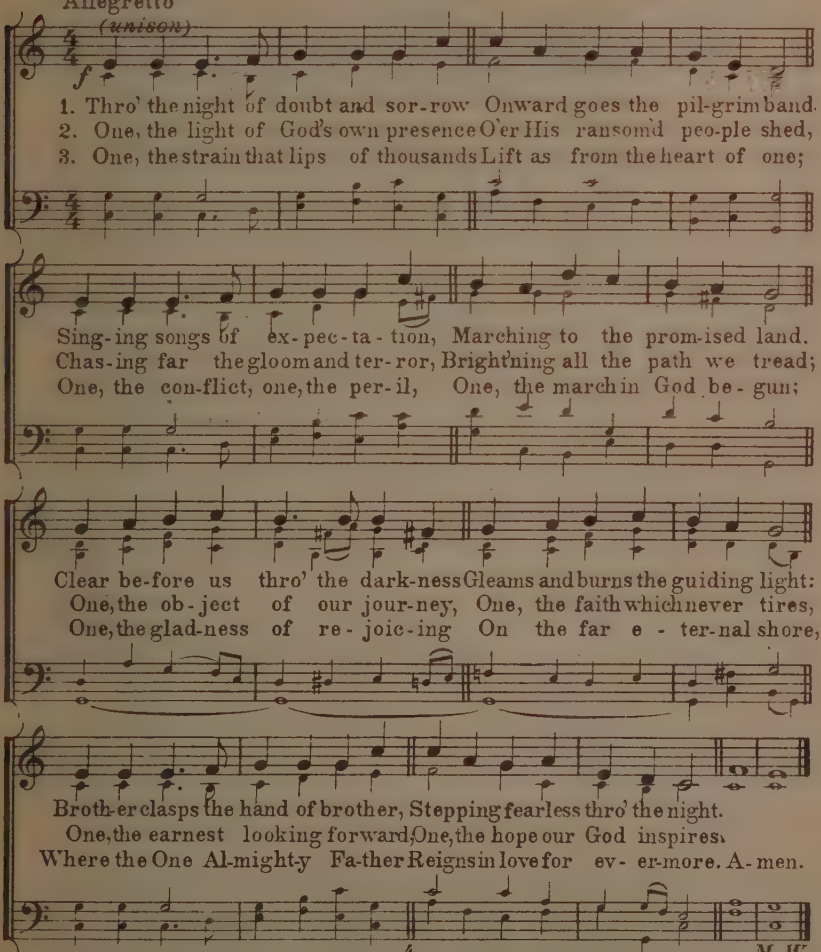
Through the Night of Doubt and Sorrow

Tr. S. Baring-Gould

"St. Asaph"

W. S. Bambridge

Allegretto


(unison)
f
1. Thro' the night of doubt and sor-row Onward goes the pil-grim band.
2. One, the light of God's own presence O'er His ransom'd peo-ple shed,
3. One, the strain that lips of thousands Lift as from the heart of one;
Sing-ing songs of ex-pec-ta-tion, Marching to the prom-ised land.
Chas-ing far the gloom and ter-ror, Brightning all the path we tread;
One, the con-flict, one, the per-il, One, the march in God be-gun;
Clear be-fore us thro' the dark-ness Gleams and burns the guiding light:
One, the ob-ject of our jour-ney, One, the faith which never tires,
One, the glad-ness of re-joic-ing On the far e-ter-nal shore,
Broth-er clasps the hand of brother, Stepping fearless thro' the night.
One, the earnest looking forward, One, the hope our God inspires,
Where the One Al-might-y Fa-ther Reigns in love for ev-er-more. A-men.

M. W.

4.

Onward, therefore, pilgrim brothers,
Onward, with the cross our aid!
Bear its shame and fight its battle,
Till we rest beneath its shade!

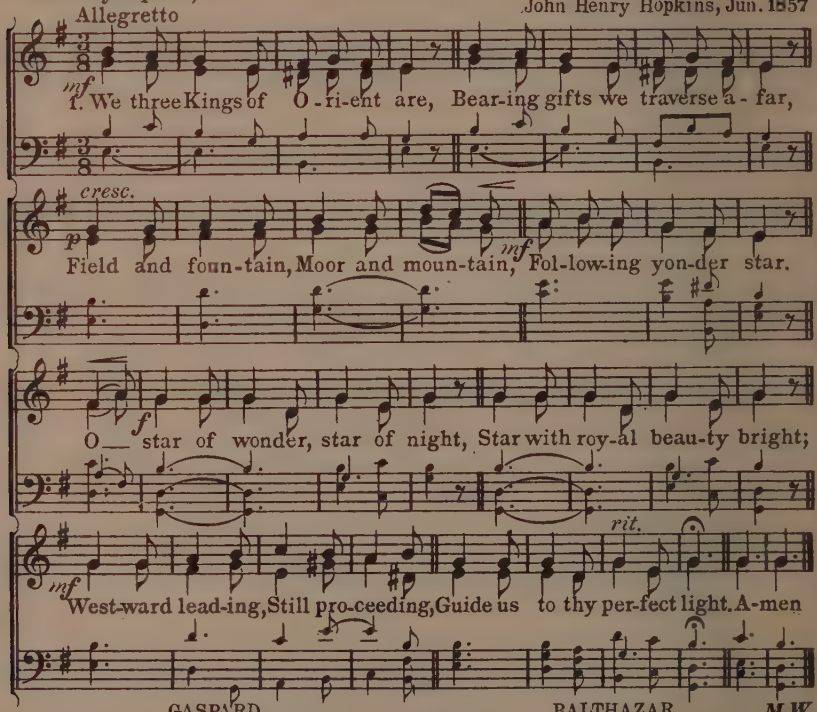
Soon shall come the great awaking,
Soon the rending of the tomb;
Then, the scatt'ring of all shadows,
And the end of toil and gloom!

56 We Three Kings of Orient are

"Three Kings of Orient"

John Henry Hopkins, Jun.

John Henry Hopkins, Jun. 1857


Allegretto
mf
1. We three Kings of O - ri-ent are, Bear-ing gifts we traverse a - far,
cresc.
p
Field and foun-tain, Moor and moun-tain, mf Fol-low-ing yon-der star.
f
O__ star of wonder, star of night, Star with roy-al beau-ty bright;
rit.
mf
West-ward lead-ing, Still pro-ceeding, Guide us to thy per-fect light. A-men

GASPARD BALTHAZAR *M.W.*

2. Born a king on Bethlehem plain,
Gold I bring to crown Him again;
King for ever,
Ceasing never
Over us all to reign.
O star, etc.

MELCHIOR

3. Frankincense to offer have I,
Incense owns a Deity nigh:
Prayer and praising
All men raising,
Worship Him, God on high.
O star, etc.

4. Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing,
Bleeding, dying,
Sealed in the stone-cold tomb.
O star, etc.

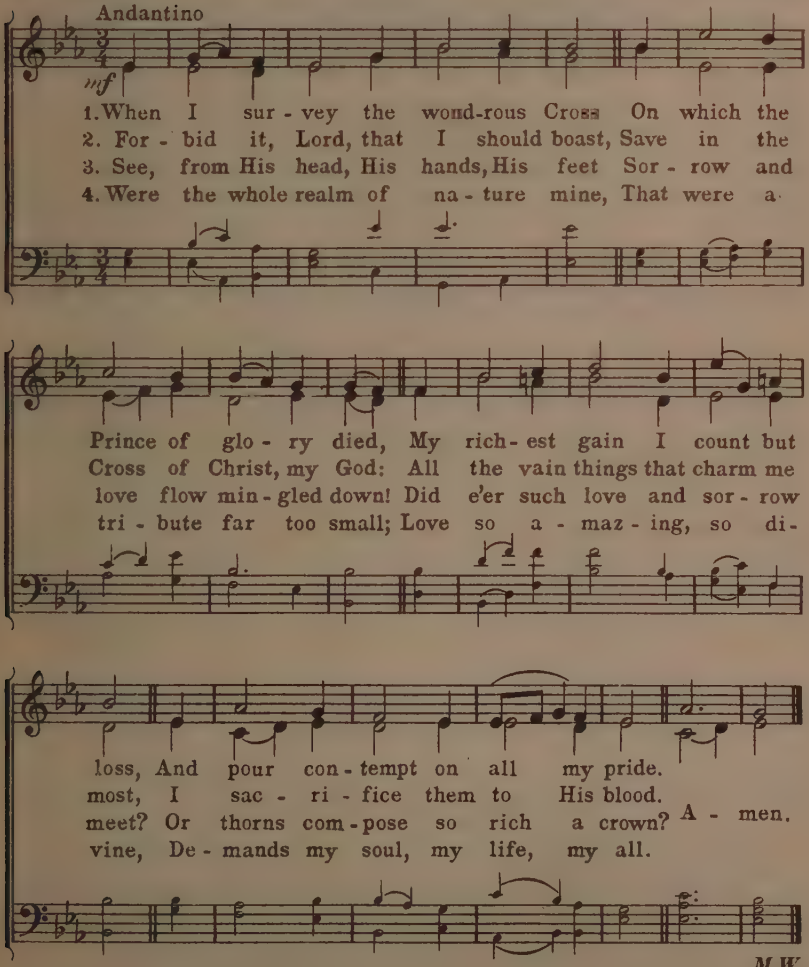
5. Glorious now behold Him arise
King, and God, and Sacrifice;
Heaven sings
Alleluia:
Alleluia the earth replies.
O star, etc.

Verses 1 and 5 are sung as a trio. Verses 2, 3 and 4, are sung as a solo, to the same music, the refrain being the same throughout.

When I Survey the Wondrous Cross

"Rockingham"

I. Watts, 1709 — E. Miller, 1790


Andantino
mf
1. When I sur - vey the wond-rous Cross On which the
2. For - bid it, Lord, that I should boast, Save in the
3. See, from His head, His hands, His feet Sor - row and
4. Were the whole realm of na - ture mine, That were a
Prince of glo - ry died, My rich - est gain I count but
Cross of Christ, my God: All the vain things that charm me
love flow min - gled down! Did e'er such love and sor - row
tri - bute far too small; Love so a - maz - ing, so di-
loss, And pour con - tempt on all my pride.
most, I sac - ri - fice them to His blood.
meet? Or thorns com - pose so rich a crown? A - men.
vine, De - mands my soul, my life, my all.

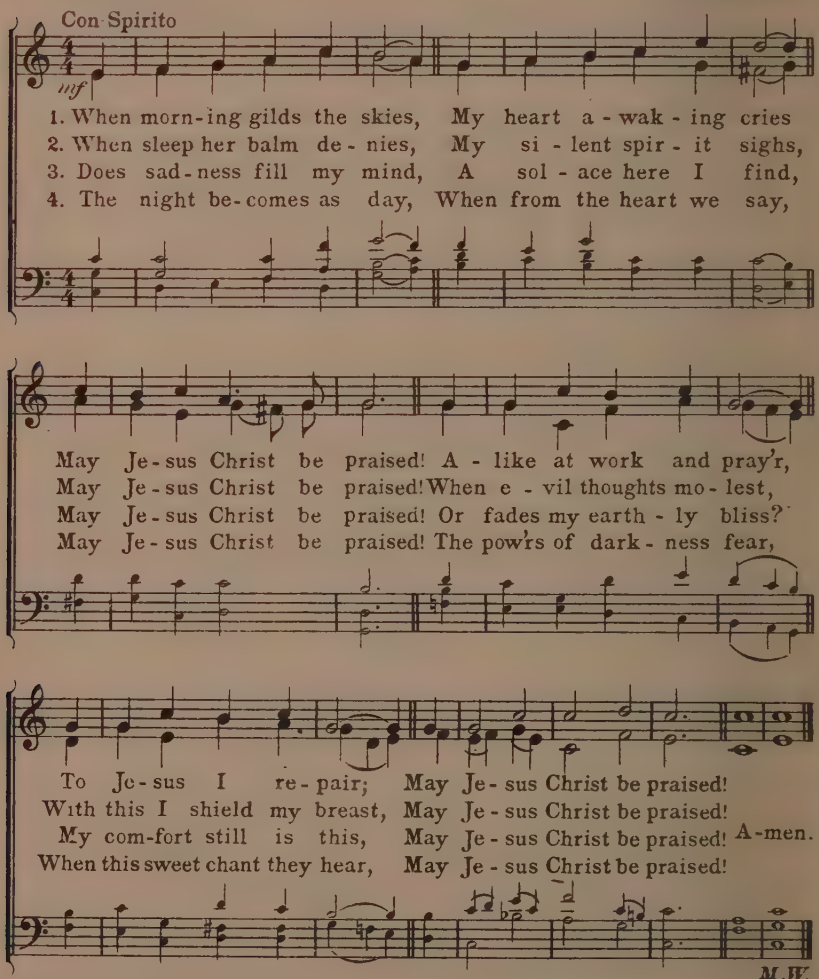
M.W.

58

When Morning Gilds the Skies

"Laudes Domini"

Tr. E. Caswall, 1854 J. Barnby, 1868

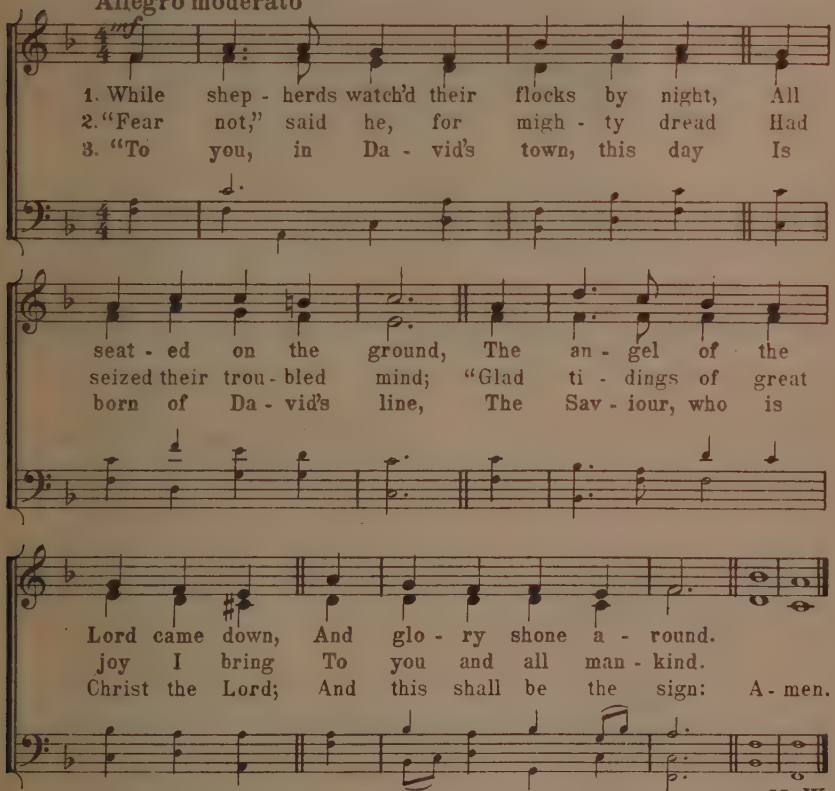

Con Spirito
mf
1. When morn-ing gilds the skies, My heart a-wak-ing cries
2. When sleep her balm de-nies, My si-lent spir-it sighs,
3. Does sad-ness fill my mind, A sol-ace here I find,
4. The night be-comes as day, When from the heart we say,
May Je-sus Christ be praised! A-like at work and pray'r,
May Je-sus Christ be praised! When e-vil thoughts mo-lest,
May Je-sus Christ be praised! Or fades my earth-ly bliss?
May Je-sus Christ be praised! The pow'rs of dark-ness fear,
To Je-sus I re-pair; May Je-sus Christ be praised!
With this I shield my breast, May Je-sus Christ be praised!
My com-fort still is this, May Je-sus Christ be praised! A-men.
When this sweet chant they hear, May Je-sus Christ be praised!

M. W.

While Shepherds Watched

Nahum Tate, 1703 — *"Winchester Old"* — English, 1592

Allegro moderato


1. While shep - herds watch'd their flocks by night, All
2. "Fear not," said he, for migh - ty dread Had
3. "To you, in Da - vid's town, this day Is
seat - ed on the ground, The an - gel of the
seized their trou - bled mind; "Glad ti - dings of great
born of Da - vid's line, The Sav - iour, who is
Lord came down, And glo - ry shone a - round.
joy I bring To you and all man - kind.
Christ the Lord; And this shall be the sign: A - men.

4.

"The heav'nly Babe you there shall find,
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid."

5.

Thus spake the seraph; and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:

6.

"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heav'n to men
Begin and never cease."

M. W.

Community Hymns

See also other Hymns indicated by a † in the general index

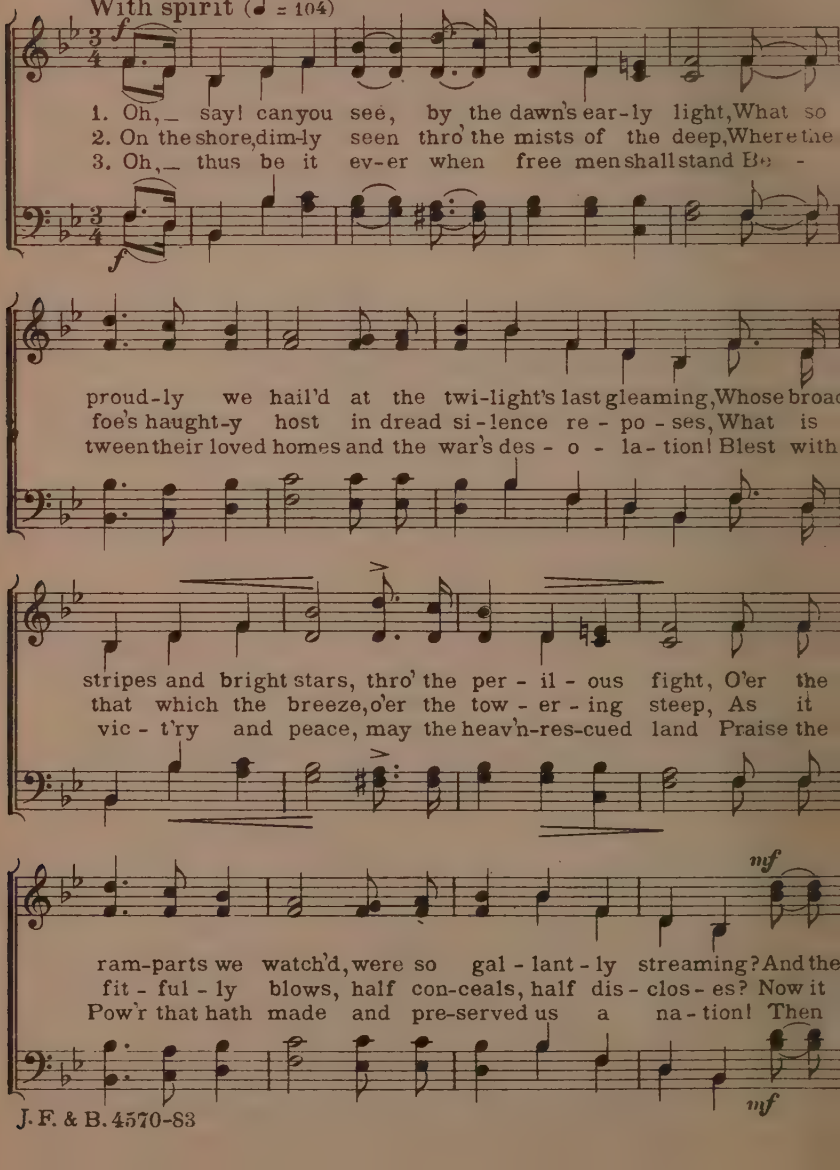
J. F. & B. 5265 Sp.

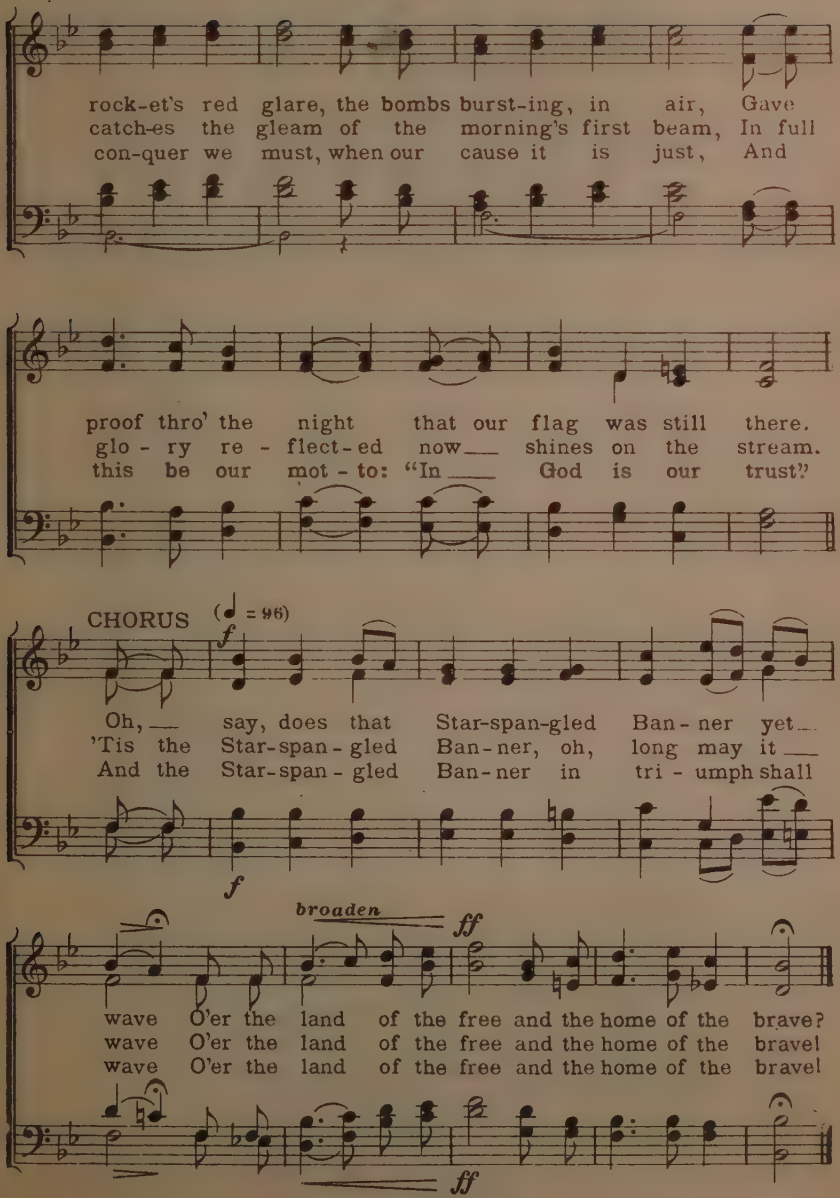
THE STAR-SPANGLED BANNER

FRANCIS SCOTT KEY
(1780-1843)

JOHN STAFFORD SMITH
(1750-1836)

With spirit (♩ = 104)

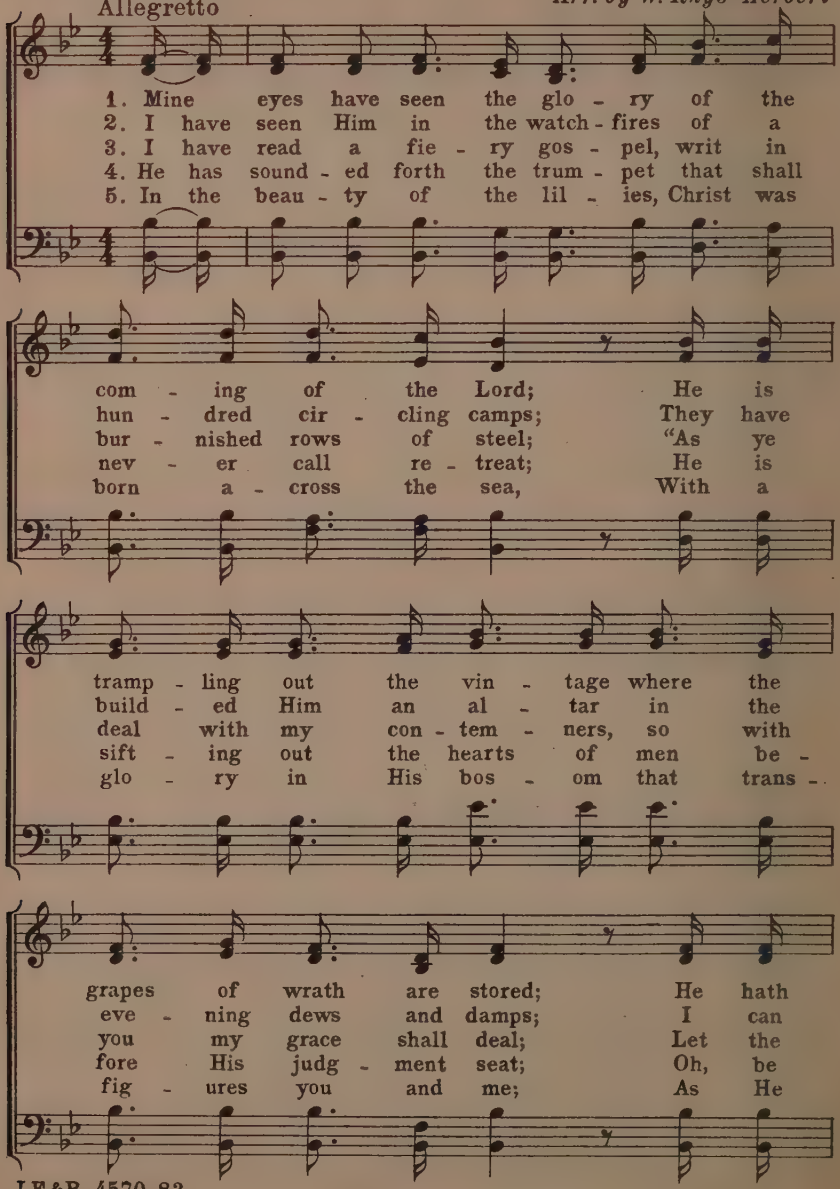

f
1. Oh, say! can you see, by the dawn's ear-ly light, What so
2. On the shore, dim-ly seen thro' the mists of the deep, Where the
3. Oh, thus be it ev-er when free men shall stand Be -
f
proud-ly we hail'd at the twi-light's last gleaming, Whose broad
foe's haught-y host in dread si-lence re-po-ses, What is
tween their loved homes and the war's des-o-la-tion! Blest with
stripes and bright stars, thro' the per-il-ous fight, O'er the
that which the breeze, o'er the tow-er-ing steep, As it
vic-t'ry and peace, may the heav'n-res-cued land Praise the
mf
ram-parts we watch'd, were so gal-lant-ly streaming? And the
fit-ful-ly blows, half con-ceals, half dis-clos-es? Now it
Pow'r that hath made and pre-served us a na-tion! Then
mf

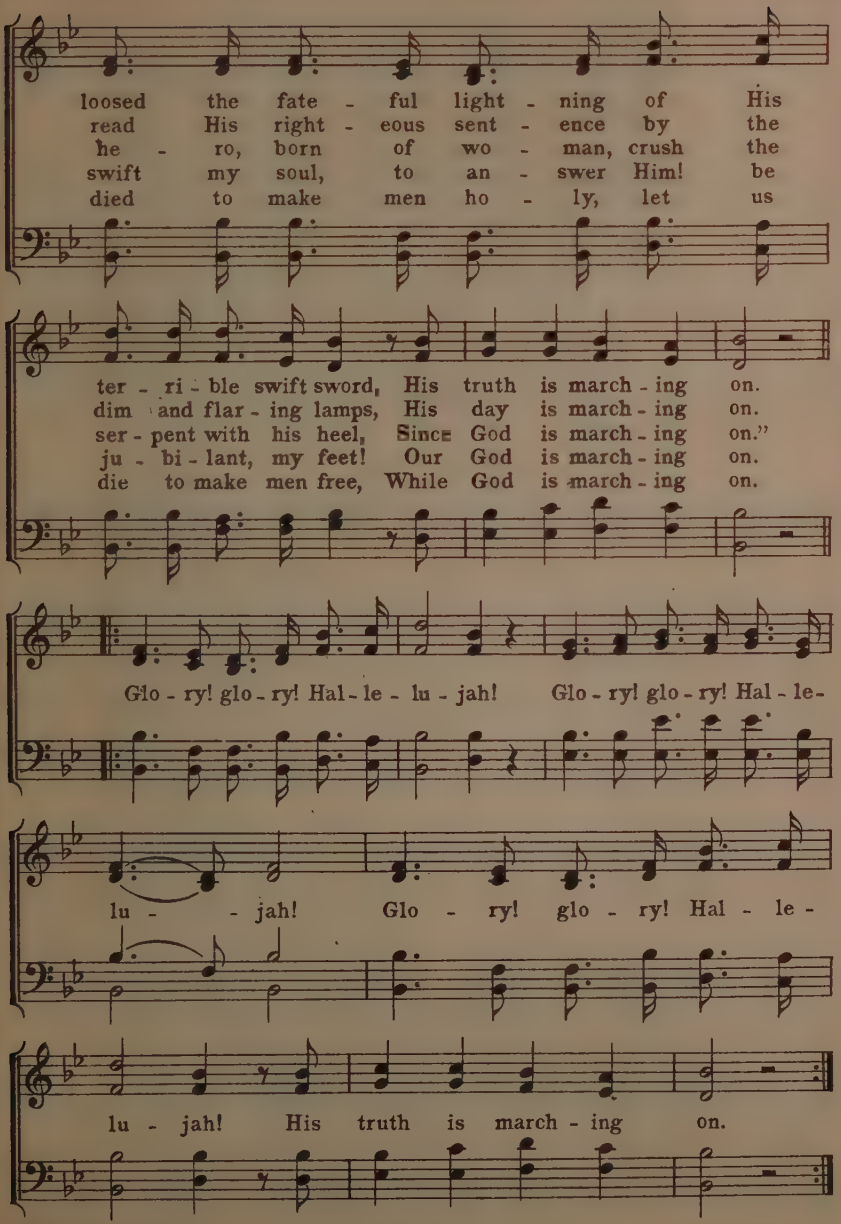

rock-et's red glare, the bombs burst-ing, in air, Gave
catch-es the gleam of the morning's first beam, In full
con-quer we must, when our cause it is just, And
proof thro' the night that our flag was still there.
glo - ry re - flect-ed now shines on the stream.
this be our mot - to: "In God is our trust"
CHORUS
Oh, say, does that Star-span-gled Ban - ner yet
'Tis the Star-span - gled Ban-ner, oh, long may it
And the Star-span - gled Ban-ner in tri - umph shall
broaden
wave O'er the land of the free and the home of the brave?
wave O'er the land of the free and the home of the brave!
wave O'er the land of the free and the home of the brave!

BATTLE HYMN OF THE REPUBLIC

JULIA WARD HOWE

Tune "John Brown's Body"
W. STEFFE
Arr. by W. Rhys-Herbert

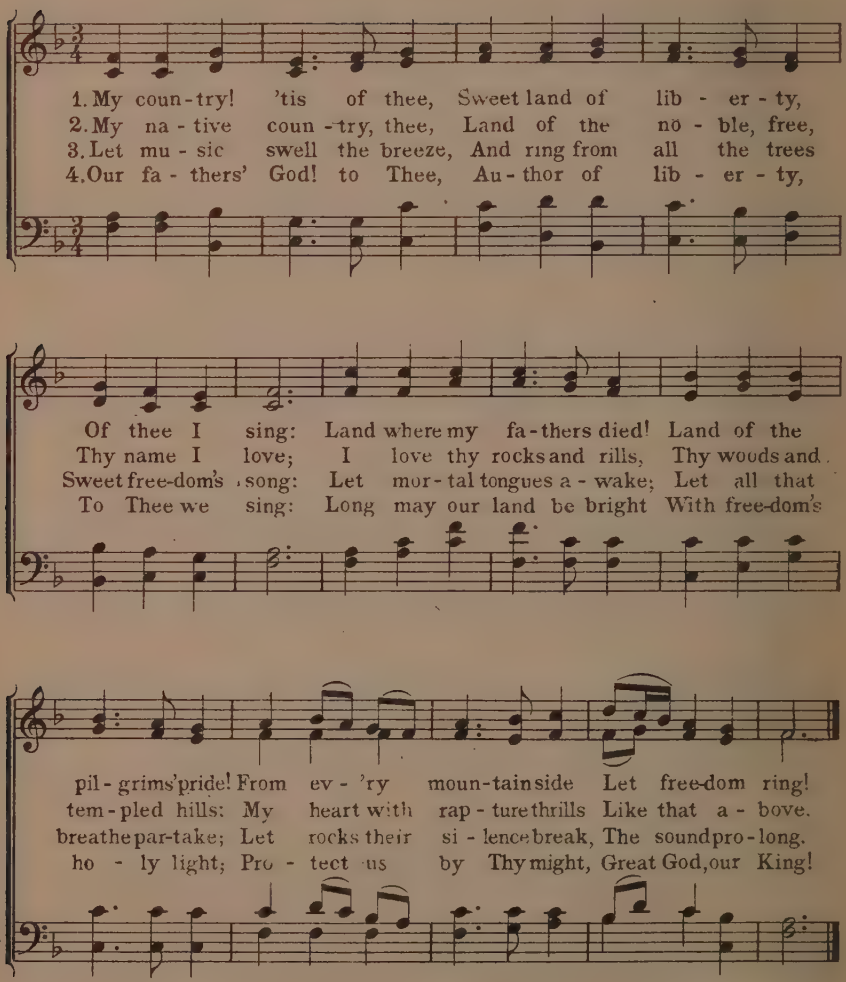
Allegretto

1. Mine eyes have seen the glo - ry of the com - ing of the Lord; He is
2. I have seen Him in the watch - fires of a hun - dred cir - cling camps; They have
3. I have read a fie - ry gos - pel, writ in bur - nished rows of steel; "As ye
4. He has sound - ed forth the trum - pet that shall nev - er call re - treat; He is
5. In the beau - ty of the lil - ies, Christ was born a - cross the sea, With a
tramp - ling out the vin - tage where the build - ed Him an al - tar in the deal with my con - tem - ners, so with sift - ing out the hearts of men be - glo - ry in His bos - om that trans -
grapes of wrath are stored; He hath eve - ning dews and damps; I can you my grace shall deal; Let the fore His judg - ment seat; Oh, be fig - ures you and me; As He


loosed the fate - ful light - ning of His
read His right - eous sent - ence by the
he - ro, born of wo - man, crush the
swift my soul, to an - swer Him! be
died to make men ho - ly, let us
ter - ri - ble swift sword, His truth is march - ing on.
dim and flar - ing lamps, His day is march - ing on.
ser - pent with his heel, Since God is march - ing on."
ju - bi - lant, my feet! Our God is march - ing on.
die to make men free, While God is march - ing on.
Glo - ry! glo - ry! Hal - le - lu - jah! Glo - ry! glo - ry! Hal - le-
lu - jah! Glo - ry! glo - ry! Hal - le -
lu - jah! His truth is march - ing on.

AMERICA

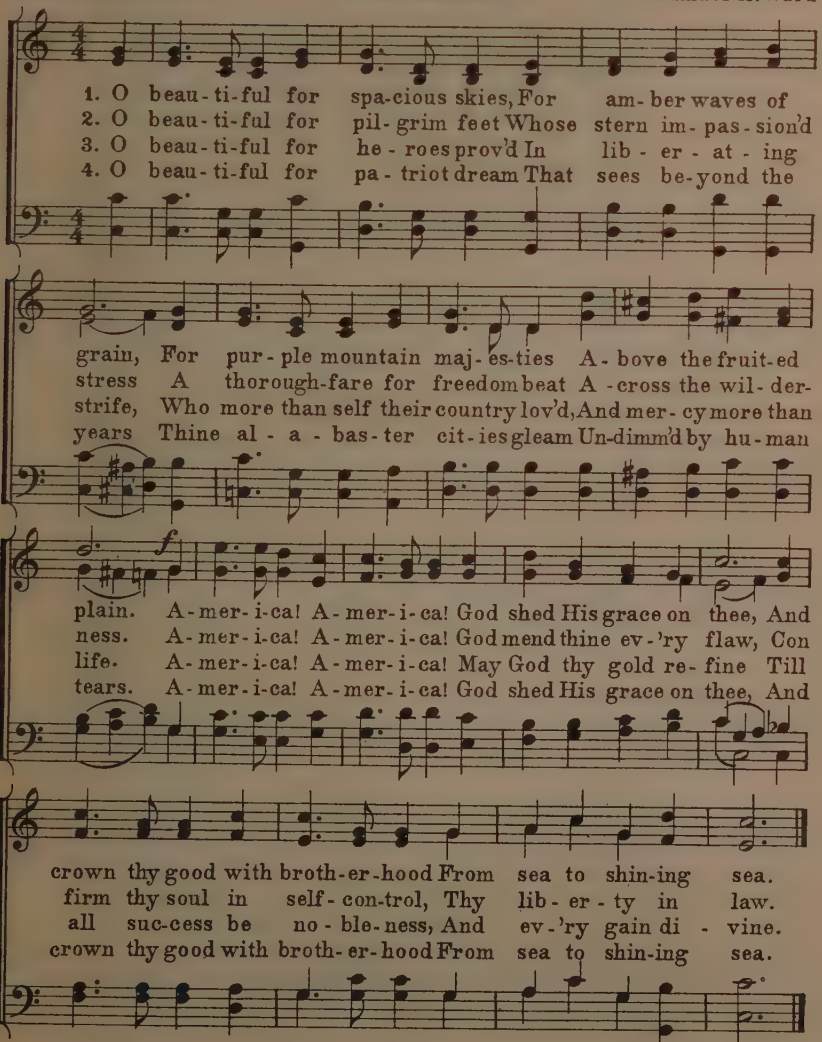
SAMUEL F. SMITH

HENRY CAREY
Harmonized by W. Rhys-Herbert


1. My coun-try! 'tis of thee, Sweet land of lib - er - ty,
2. My na - tive coun - try, thee, Land of the nō - ble, free,
3. Let mu - sic swell the breeze, And ring from all the trees
4. Our fa - thers' God! to Thee, Au - thor of lib - er - ty,
Of thee I sing: Land where my fa-thers died! Land of the
Thy name I love; I love thy rocks and rills, Thy woods and
Sweet free-dom's song: Let mor-tal tongues a - wake; Let all that
To Thee we sing: Long may our land be bright With free-dom's
pil - grims' pride! From ev - 'ry moun-tain side Let free-dom ring!
tem-pled hills: My heart with rap - ture thrills Like that a - bove.
breathe par-take; Let rocks their si - lence break, The sound pro-long.
ho - ly light; Pro - tect us by Thy might, Great God, our King!

America The Beautiful

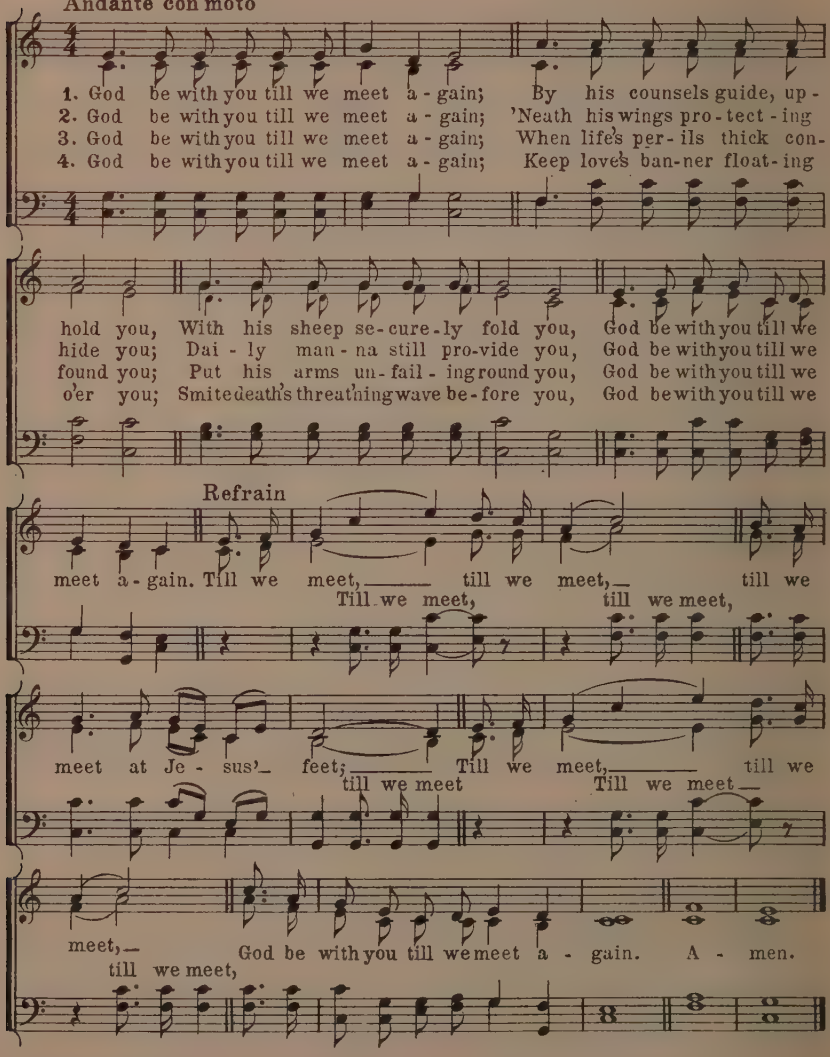
Katherine Lee Bates — *Tune-"Materna"* — Samuel A. Ward


1. O beau-ti-ful for spa-cious skies, For am-ber waves of
2. O beau-ti-ful for pil-grim feet Whose stern im-pas-sion'd
3. O beau-ti-ful for he-roes prov'd In lib-er-at-ing
4. O beau-ti-ful for pa-triot dream That sees be-yond the
grain, For pur-ple mountain maj-es-ties A-bove the fruit-ed
stress A thorough-fare for freedom beat A-cross the wil-der-
strife, Who more than self their country lov'd, And mer-cy more than
years Thine al-a-bas-ter cit-ies gleam Un-dimm'd by hu-man
f
plain. A-mer-i-ca! A-mer-i-ca! God shed His grace on thee, And
ness. A-mer-i-ca! A-mer-i-ca! God mend thine ev-'ry flaw, Con
life. A-mer-i-ca! A-mer-i-ca! May God thy gold re-fine Till
tears. A-mer-i-ca! A-mer-i-ca! God shed His grace on thee, And
crown thy good with broth-er-hood From sea to shin-ing sea.
firm thy soul in self-con-trol, Thy lib-er-ty in law.
all suc-cess be no-ble-ness, And ev-'ry gain di-vine.
crown thy good with broth-er-hood From sea to shin-ing sea.

God be with You till we Meet again

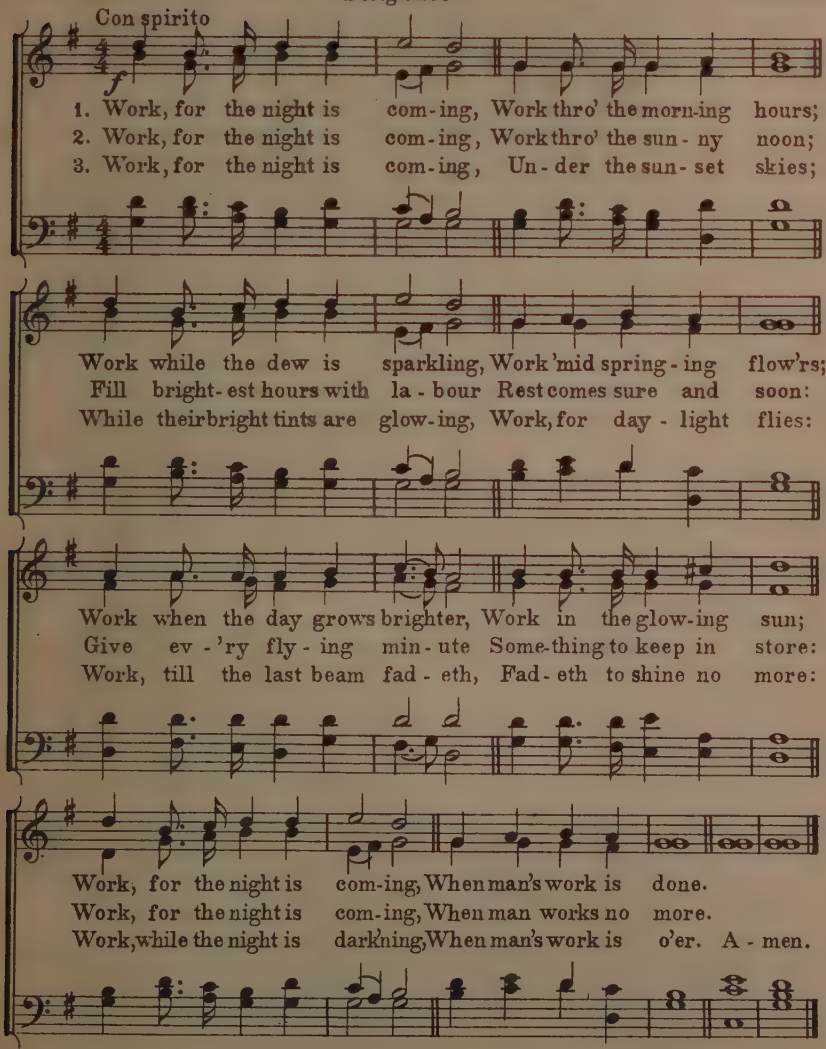
J. E. Rankin, 1882 — W. G. Tomer, 1882

Andante con moto


1. God be with you till we meet a - gain; By his counsels guide, up -
2. God be with you till we meet a - gain; 'Neath his wings pro - tect - ing
3. God be with you till we meet a - gain; When life's per - ils thick con -
4. God be with you till we meet a - gain; Keep love's ban - ner float - ing
hold you, With his sheep se - cure - ly fold you, God be with you till we
hide you; Dai - ly man - na still pro - vide you, God be with you till we
found you; Put his arms un - fail - ing round you, God be with you till we
o'er you; Smite death's threat'ning wave be - fore you, God be with you till we
Refrain
meet a - gain. Till we meet, till we meet, till we
Till we meet, till we meet,
meet at Je - sus'- feet; Till we meet, till we
till we meet Till we meet
meet, God be with you till we meet a - gain. A - men.
till we meet,

Work, for the Night is Coming

A. L. Walker — *"Diligence"* — L. Mason


Con spirito
f
1. Work, for the night is com-ing, Work thro' the morn-ing hours;
2. Work, for the night is com-ing, Work thro' the sun-ny noon;
3. Work, for the night is com-ing, Un-der the sun-set skies;
Work while the dew is sparkling, Work 'mid spring-ing flow'rs;
Fill bright-est hours with la-bour Rest comes sure and soon:
While their bright tints are glow-ing, Work, for day-light flies:
Work when the day grows brighter, Work in the glow-ing sun;
Give ev-'ry fly-ing min-ute Some-thing to keep in store:
Work, till the last beam fad-eth, Fad-eth to shine no more:
Work, for the night is com-ing, When man's work is done.
Work, for the night is com-ing, When man works no more.
Work, while the night is dark'ning, When man's work is o'er. A-men.

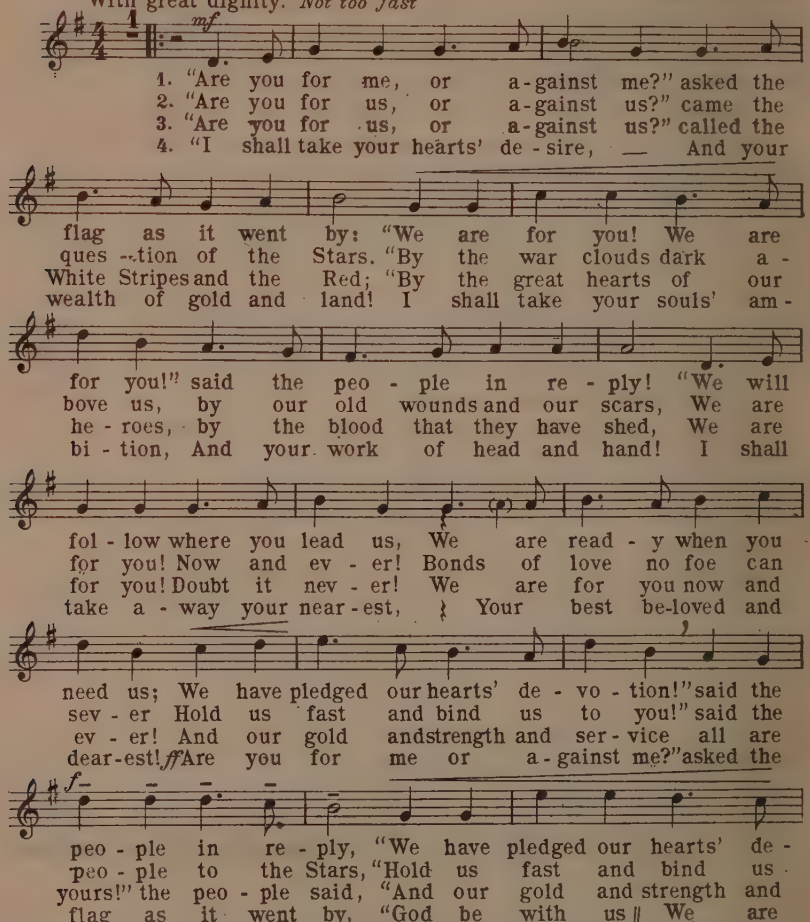
"Are You For Me, Or Against Me?"

The Question Of The Flag

M.L. HAMMEL

FAY FOSTER

With great dignity. *Not too fast*


mf
1. "Are you for me, or a-gainst me?" asked the flag as it went by: "We are for you! We are for you!" said the peo-ple in re-ply! "We will
2. "Are you for us, or a-gainst us?" came the ques-tion of the Stars. "By the war clouds dark a-bove us, by our old wounds and our scars, We are
3. "Are you for us, or a-gainst us?" called the White Stripes and the Red; "By the great hearts of he-roes, by the blood that they have shed, We are
4. "I shall take your hearts' de-sire, — And your wealth of gold and land! I shall take your souls' am-bi-tion, And your work of head and hand! I shall
fol-low where you lead us, We are read-y when you need us; We have pledged our hearts' de-vo-tion!" said the peo-ple in re-ply, "We have pledged our hearts' de-
for you! Now and ev-er! Bonds of love no foe can sev-er Hold us fast and bind us to you!" said the peo-ple to the Stars, "Hold us fast and bind us
for you! Doubt it nev-er! We are for you now and ev-er! And our gold and strength and ser-vice all are yours!" the peo-ple said, "And our gold and strength and
take a-way your near-est, Your best be-loved and dear-est! ff Are you for me or a-gainst me?" asked the flag as it went by, "God be with us || We are
f
rit.
vo-tion! said the peo-ple in re-ply.
to you!" said the peo-ple to the Stars.
ser-vice all are yours" the peo-ple said.
for you!" || Said the peo-ple in re-ply.

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